Evangelical Christendom

"Unum Corpus sumus in Christo."

January-March, 1918.

1918 and Our Duty.

An impenetrable veil is over the events of 1918. Concerning the War, its duration and issues, and touching the things which accompany Salvation, the politician and Christian alike, much as they might wish to lift the veil, are forced to stand without in the realisation that God holds the key of all unknown. Anticipations and hopes must wait upon the saying, "It is not for you to know the times or the seasons which the Father hath put in His own power." How long it will take to achieve the victorious part that shall vindicate the righteous cause of the Allies is still uncertain. Whether 1918 will transform the Church militant into the Church triumphant is equally obscure. In face of all perplexities, in joy or sorrow, hopes or fears, we have the certain assurance upon which patiently to endure: "The Lord of Hosts is with us, the God of Jacob is our refuge."

In the meantime what is our duty? What are the outstanding claims of the situation as a new year, and new volume of Evangelical Christendom, open, and which call for our loyal and individual response? A three-fold reply and message indicate our duty. 1. As the swift decision of our rulers, and a handful of men whose courage never faltered saved the Empire and redeemed the cause of Right against Might in the fateful days of August 1914, in memory and for the honour of those who have fallen, and those who to-day are enduring unparalleled sacrifices, we must resolutely support all righteous privations, and demands upon our powers to serve the Empire's cause; and as believers in Prayer, which changes things, we must continue to exercise our high and holy calling, taking confidence from the past and exercising faith for the present and future. 2. We must maintain witness to the Bible, the secret of the greatness of the Empire, and its revelation of the Christ Who was, and is, and is to come. Speaking recently at a meeting of the National Church League, the Dean of Canterbury, a valued Vice-President of the Alliance, remarked that the greatest need of the present time is for testimony to the trustworthiness of the Bible. We endorse his remarks and are thankful to have the fellowship of this and other organisations in the witness of the Alliance to the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures. 3. We must arise from all narrow or restricted settings of Christian Unity and in the vision of the magnificence of the Building represented by the Church which is the Body of Christ, exhibit the Alliance principles of Truth and Love in glorious comprehension, and desire that 1918 may witness new advances towards Christian Unity, and the World's Evangelical Alliance in its 72nd year become still more the central meeting place of all who hold the Head, Christ Jesus. Oxford, Islington, Cheltenham, Keswick, and similar conferences with large hearted Evangelical ideals have our warm support, and we their full co-operation. Our duties during 1918 are many. We have indicated some that are paramount. In fulfilling them we serve the cause of the Empire as well as that of the Kingdom of God.

H. M. G.

Notes.

By invitation of the Government and arrangement by the Foreign Office, the General Secretary, Mr. H. Martyn Gooch, hopes to pay a visit to the Western Front early in February.

The Day of National Prayer.—The outstanding feature at the opening of the New Year has been the Day of National Prayer, Sunday, January 6th, being set apart for the purpose by Royal Proclamation. It is a matter for profound thankfulness that the long continued representations and negotiations on the part of the World's Evangelical Alliance were thus brought to a successful issue. Our readers will recall that as far back as the autumn of 1915, at a great united meeting arranged by the Alliance in Kingsway Hall, on November 1st of that year, a resolution requesting the appointment by authority of a Day of National Prayer was adopted, copies of which were forwarded to the King, the Archbishop of Canterbury and the Prime Minister. Much might be written concerning the subsequent negotiations, continuous correspondence and personal interviews, until the fourth year of the War, when, on November 7th, 1917, His Majesty the King issued the welcome Proclamation, appointing the first Sunday of the New Year, January 6th, to be set aside as a Day of National Thanksgiving and Prayer throughout the Empire. Looking back upon the occasion, and in the light of numerous reports which have reached us from all parts of the country concerning the observance of the Day of National Prayer, we may take courage from the spontaneous response to the King's Proclamation. We believe it was really so. Not only were churches thronged during the ordinary hours of Divine worship, but united services specially arranged and held in the afternoon or evening were very largely attended, in some notable instances hundreds being unable to gain admission either to churches or public halls in which these special services took place. If full reports could be gathered, it would probably be found that experiences differed in various parts of the country, but, taking one well-known and populous suburb of London as an illustration, we can speak from personal observation of the local churches being thronged; and of a united service held on the Sunday afternoon, when not only hundreds were unable to obtain admission, although the building is capable of seating more than one thousand persons, but the congregation included local tradesmen and others not in the habit of attending a place of worship, and in some cases not having done so for probably a score of years.

Having obtained the appointment of the Day of National Prayer, the Alliance immediately turned its attention to steps towards ensuring that the observance of the Day of National Prayer should as far as possible be unanimous, and include the manifestation of Christian unity which the occasion demanded. Strenuous efforts were made to arrange for a great United Service of Thanksgiving and Intercession at the Albert Hall, but, owing to the fact that T.M. the King and Queen would not be in London at the commencement of the New Year, and for other reasons, the project had to be abandoned. An alternative suggestion was laid before the Dean and Chapter of St. Paul's, providing for a United Service of Thanksgiving and Prayer in the Cathedral, on the lines of the great Queen's Hall meetings; but we regret that the suggestion did not find favour with the authorities. Another magnificent opportunity of impressing upon the man in the street the reality of our Christianity —for he believes more in example than he does in precept—was lost to the Church of England during the War. Although we record with satisfaction that the Bishop of London, supported by some leaders of the Free Churches, presided over a gathering in the interests of the Y.M.C.A., arranged at the Opera House, the occasion by no means represented the magnificent example and testimony which the wholehearted invitation of the authorities to the Free Churches and Christians generally to unite in St. Paul's Cathedral would have provided.

The Alliance was active in other directions. An attractive poster containing a portion of the King's Proclamation, and directing attention to the Day of National Prayer, was prepared. It was officially adopted by the Free Churches, also by the Y.M.C.A. and other interdenominational organisations, in addition to which nearly five thousand copies were posted over London alongside official War Posters and announcements, with good results. We are thankful for the numerous letters received, offering congratulations and testifying to the efficiency of this quiet work on the part of the Alliance, not only in respect of the posters announcing the Day of National Prayer to which we have drawn attention, but of the larger posters, four times the size, containing the well-known messages of Admiral Sir David Beatty and General Sir William Robertson, concerning the spiritual elements in the War. These posters are being constantly renewed, and have now been maintained by the Alliance in the Metropolis and elsewhere for a period of nearly two years.

Another pleasing feature in the observance of the Day of National Prayer, for which the Alliance was largely responsible, was the spon-

taneous closing of licensed houses and many places of entertainment throughout the day on January 6th. By request of the Council, Mr. W. Joynson-Hicks, M.P., before Parliament rose in December, asked the Prime Minister whether it was the intention of the Government to order or recommend the closing of public-houses and places of entertainment on the Day of National Prayer. The question received the short and decisive answer—that the Government had no powers to order, and did not intend to recommend, as it was anticipated there would be a spontaneous response to the King's call to prayer. In the face of this situation the following brief statement was drawn up, a few representative laymen only being asked to sign it. The signatures attached carried weight throughout the country, and we doubt not that the statement largely influenced the successful issue attained :—

"We, the undersigned, heartily unite in expressing the hope that there will be a spontaneous and individual response to the call of His Majesty the King to special prayer on Sunday next, January 6th, and that to encourage and enable such response all places of entertainment and unnecessary trade will remain closed throughout the day.—(Signed) :

CHAS. A. HARRIS,
Lord Mayor of London.
SELBORNE.
SALISBURY.
KINNAIRD.
ARTHUR HENDERSON.
WILL CROOKS."

In this and other directions the Alliance has faithfully and persistently followed up its responsibilities in relation to the appointment of a Day of National Prayer. We need not go back on the vexed question of the appointment of a *weekday;* nor is it desirable at the moment to call in question the omission from the Proclamation of any reference to the subjects of Humiliation or Confession. Many wished this might have been possible, without misinterpretation in enemy countries. We need to recognise the fact that there are national sins to be repented of, and national responsibility in respect thereof to which God has regard, and which bear relation to the punishment of war.

The Day of National Prayer is past and, as we have already remarked, all may thank God and take courage. One final comment should be made. We are not among those, if there are such, who think that God is necessarily propitiated by a Nation's collective and formal prayers. If Divine response was judged by this standard we might expect speedy victory and peace. A nation on its knees, however, does not necessarily provide the conditions of answer to Prayer. Not numbers but the prayers of *hearts* reach the ear of God. It will be remembered that ten righteous persons would have saved the Cities of the Plain *from* the destruction which finally overtook them. Not only ten, but tens of thousands of righteous persons were included in the Prayers of Sunday, January 6th, and the only limitation to Divine response which we can think of is that arising from lack of faith and expectation concerning the response to the petitions made. And we need to continue in prayer. The masses may quickly forget the observance of Sunday, January 6th, but this faithful continuance calls attention to the subject of the Universal Week of Prayer, and the Queen's Hall united meetings, which we must comment upon under separate headings.

The Universal Week of Prayer, 1918.—Less prominent, owing to the emphasis laid upon the observance of Sunday, January 6th, as the Day of National Prayer, the Universal Week of Prayer from January 6th to 12th inclusive has been observed throughout the civilised world. As these notes are being dictated we can only speak of the home observance, except in so far as we have received in advance from foreign parts copies of the Universal Programme translated as usual into various foreign languages and dialects. The programme was again adopted in the United States of America and under the auspices of the Federal Council of the Churches circulated to all Churches in that Federation. By post, on the first weekday during the Week of Prayer, Monday, January 7th, we received copies of the Programme from Japan and Greece, printed in the languages of these countries; and by post on Saturday morning, January 12th, we received copies of the Programme printed in Persian and brought to England by favour of His British Majesty's courier. If the circulation at home of the Programme in English is any judge as to the extent of the observance in any given year, we can report a circulation during the fourth year of the War beyond the average circulation of the Programme before 1914. Considerably over one hundred thousand copies have been applied for and supplied from headquarters; and as the majority of these represented small orders ranging from fifty copies up to a thousand, it will be evident how far-reaching and general the home observance has been for 1918. We desire to thank all those who have shared the responsibility of the arrangements for the 1918 observance, only regretting that on account of the scarcity of paper and the greatly increased cost of production in all newspapers and magazines, it is not possible to print official reports in EVANGELICAL CHRISTENDOM. We can only express the hope that after the War, and as we trust with greatly increased interest and influence, it may be possible to return to the custom of including reports from Home and Foreign centres in this Magazine, by which our members and friends in various parts of the world have been kept in

touch with each other, and have been encouraged in the great central object of the Alliance—the promotion of Christian fellowship and co-operation.

Owing to the fact that the hall in which the Central London Meetings have generally been arranged has been requisitioned for War purposes, the Council accepted the hearty invitation of Prebendary F. S. Webster, M.A., to hold the noon meetings during the Week of Prayer in All Souls' Church, Langham Place, W. The result has been entirely satisfactory and helpful to the great cause of Christian Re-union. Day by day, in this central and spacious Church—adjoining Queen's Hall, where our monthly meetings for intercession are being held—a representative gathering of Christians has assembled at noon, led by Christian leaders of all Communions, meeting as "All one in Christ Jesus," and thus manifesting the unity of the Spirit upon which the Lord delights to command His blessing. What can be done in London can be done elsewhere, and while we are not among those who think that Christian Union is dependent upon the unusual use of Churches or Cathedrals, it is helpful when, without desire to set aside Church Order or government, Christians can meet together in a consecrated building to pray and to encourage each other in faith, hope and love. The time must come—and the testimony and influence of the Alliance are hastening it—when barriers which at present divide the "one flock" will be thrown down; and in addition to such meetings as those in All Souls' Church, Langham Place, W., it will be possible for fellow Christians, on a basis of intercommunion, to meet around the table of the Lord, a sacred spot where all Christians ought to be one. We remind our readers that the Programme for the Universal Week of Prayer contains a special petition that 1918 may witness new advances towards Christian unity. In this the Alliance has offered example and again led the way.

United National Prayer: The Queen's Hall Meetings.—Since the last issue of EVANGELICAL CHRISTENDOM three notable Days of Thanksgiving and Prayer have been held at the Queen's Hall. Those who have presided have included the Dean of Canterbury, Principal W. B. Selbie, D.D., Mr. W. Joynson-Hicks, M.P., Sir Arthur K. Yapp, K.B.E., and the Chaplain-General. Despite increasing demands upon the man and woman power of the nation, we are glad to be able to report that the attendances at these great monthly United Meetings have been well maintained. The average has been considerably above two thousand, and on some occasions the hall has been crowded. This was the case on Tuesday, January 1st, when, owing to the engagement of the Queen's Hall for a New Year's concert in the afternoon, it was only possible to hold a morning meeting. The chair was taken by the Chaplain-General, Bishop Taylor Smith, who was supported on the platform by many representative Christian leaders, clergy, ministers and laymen, while the vast auditorium—to quote from a religious weekly newspaper—"was crowded from floor to ceiling." A remarkable feature of this meeting was the address delivered by Canon A. E. Burroughs, of Oxford. We are glad to be able to include the address, revised and amplified, in this issue of EVANGELICAL CHRISTENDOM, in addition to which arrangements are being made for its publication as a pamphlet. We doubt not that Canon Burroughs' searching message will find an echo throughout the Empire. It is commended not only to the prayerful consideration of those who were unable to be present at the Queen's Hall when it was delivered, but for circulation far and wide, for which purpose copies will be available on application to Headquarters.

As we go to press the arrangements for the next Queen's Hall meetings, which fall on Tuesday, February 5th, are nearing completion. We believe there is a growing realisation, even in official circles, that during the fateful months before us the supreme need is for Prayer, and continued Prayer, to God. We speak advisedly when we say that it is the opinion of many that the exercise of Prayer, if it could be extended, and without being made compulsory could be recognised and introduced into the national service, would accomplish more in the national interest than men, munitions, or money, but all are necessary.

1918 and Spiritual Revival.—We quote the following paragraph from our excellent contemporary *The Life of Faith*, and desire to take this opportunity to thank its able Editor, Mr. J. Kennedy Maclean, for his continuous and hearty advocacy of the Alliance and its far-reaching efforts. We commend *The Life of Faith* to those who desire an up-to-date and truly representative religious weekly newspaper.

"That the present year should witness a definite movement in the direction of spiritual quickening is the desire of all who deplore the low state of religion in the nation at the present time, and that desire was strongly expressed at a gathering which followed the intercession service in the Queen's Hall on the morning of January 1st. Sir Andrew Wingate presided, and the gathering was an important one from several points of view. Brief addresses were given by Canon Burroughs, Major-General Sir George Scott-Moncrieff, K.C.B., Sir Albert Spicer, Bart., and Mr. Henry Martyn Gooch. Sir George Scott-Moncrieff, in conveying the good wishes of the Headquarters Staff at the War Office, remarked that many of them are devout Christian men, and in this connection he paid a special tribute to General Allenby, who has just delivered Jerusalem from the oppressor."

400th Anniversary of the Protestant Reformation.—We publish with this issue of EVANGELICAL CHRISTENDOM the official report of the British commemoration of the 400th Anniversary of the Protestant Reformation in Europe. We trust the addresses will be widely circulated, and would earnestly ask that those of our readers who after perusal have no further use for their copy of EVANGELICAL CHRISTENDOM would not lay it aside, but pass it on with the request that it may be again circulated. In this way the issue of these valuable addresses, which is necessarily restricted, owing to war conditions, will be greatly helped. It is only by such service that we can hope under present conditions to obtain for the interests the Alliance represents the publicity which its important testimony and work call for.

Missionary Re-unions.—The series of Missionary Re-unions held at the Alliance House on the third Thursday of each month have been a great success. They have not only been largely attended, but they have provided real fellowship and instruction. At the November meeting Dr. T. Carter, of the Zenana Bible and Medical Mission, gave a lecture entitled "Eastern Men and Eastern Missions," illustrated by lantern slides, the chair being taken by the General Secretary, Mr. H. Martyn Gooch. At the December meeting, Mr. Arthur W. Sutton, J.P., gave a fascinating account of his journeys on horseback "Five hundred miles east and west of the Jordan," illustrated by hand-painted and beautiful slides prepared from his own negatives. Sir Andrew Wingate, K.C.I.E., occupied the chair. Coming just after the announcement of the surrender to British troops of the Holy City, Jerusalem, and depicting by view and voice many places in which the present operations in Palestine are taking place, Mr. Sutton's lecture was a memorable one. We express the hope that before long he will be able to renew his acquaintance with the Alliance House by giving another lecture on his visits to Palestine and the East. At the meeting held on Thursday, January 17th, the Rev. W. Fuller Gooch gave an address on the subject of "Missions: in the light of Advent Testimony," the chair being taken by Prebendary H. W. Webb-Peploe. It is hoped to publish this address as a booklet. Although the Advent Te[illegible] or a H[illegible]y from the depth of our hearts wery- au[illegible]y still be spared to lead the great our sh[illegible]of the Reformation on to wider ended H[illegible] victory. The Dean says in the ing." th[illegible]ich I refer, in the chapter which anks- in[illegible]e authority of the Bible: "The an[illegible] to be kept in the background as Hall, th[illegible] r and be[illegible] some

the Advent Testimony meetings at the united assemblies held in the Queen's Hall on December 4th, and urged upon the great audiences assembled their attendance at the Advent Testimony meetings. We make these remarks without any feelings but those of thankfulness for the results attained and prayerful desire that the Advent Testimony may proceed on wise and fruitful lines; but comment seems essential having regard to a statement hereon which appeared in a recent issue of the weekly newspaper *The Christian*, a statement which we need hardly say was inserted without our knowledge or consent, and which constituted a breach of editorial privilege.

Death of the Hon. Arthur M. Kinnaird, M. C.—We deeply regret to record the death of the Hon. Arthur M. Kinnaird, M.C., of H.M. Scots Guards, a member of the Council of the Alliance, who was killed in action in France during the recent heavy fighting around Cambrai. The Council have expressed their deepest sympathy, which all will share, with Lord and Lady Kinnaird in the great sorrow which has befallen them. In a letter of acknowledgment Lord Kinnaird states: "My son will be much missed in his Christian work amongst young lads, over whom he had a marvellous influence. We shall miss him terribly in our home, but we know he gave his life bravely for the honour of his King and Country. It means a sad blank in our lives." As a soldier Mr. Kinnaird was greatly beloved by all his men, before whom he stood as one devoted to the service of his Lord and Master, and yet a brave soldier, a noble character, without stain and without reproach. This is the second son Lord and Lady Kinnaird have lost during the War.

Rome and the Central Powers.—A remarkable article in *The Globe*, of October 2nd, entitled "No Papal interference," called attention to the preposterous position assumed by the Papacy in the course of the present War. Besides drawing attention to the questionable policy of appointing a British Mission to the Vatican, the article referred to drew attention to the palpable German interests underlying the recent Peace Note of the Vatican, and expressed the view: "The present war offers no opportunities for any outside gion sees them—[illegible]—are such as to suggest not thanksgiving but searching of heart. And that is why, after much debate and with much misgiving, I am venturing to strike a note which is certainly stern and may to some seem gloomy and out of place.

The King's letter to his people, appointing next Sunday as the Day of National

And a recent issue of *The Morning Post* stated that "the time has come when it is necessary that the Allies should consider with some care what is their position in relation to the Vatican. That the recent Italian reverse has been largely due to the influences of treacherous representations disseminated among the Italian armies is known; that the Vatican is implicated in that propaganda is also known; and the result was a disaster so grave that its effects cannot yet be measured. If we are to come to the plain truth the Vatican has leant, from the beginning, to the side of Austria, in which country out of all Europe the Holy See retains its strongest remnant of political subservience; and late events have shown that the Vatican has gone further and has furtively, but actively, espoused the Austrian cause." In forwarding to us the leading article from *The Globe* referred to, an esteemed correspondent adds: "I have been spending the last three months in Ireland, and have come back with the deep conviction that the bottom of our whole trouble in Ireland is the Vatican influence and nothing else; and that here in England we have no conception of the real state of things." We trust these comments will be sufficient to assure our readers that the World's Evangelical Alliance has both its eyes and ears open, and that its influences as far as possible, in common with others, is being exerted that the truth concerning the Vatican and Roman Catholicism may be known and realised in high places. When as a nation we begin to deal in a practical manner with the encroachments upon British laws and interests of Papal decrees and influence, and to set a right value upon and withstand all Papal pretensions to temporal power, we may expect that God will work deliverances in answer to our prayers.

72nd Annual Meeting.—We are glad to announce that the Lord Mayor of London has invited the Alliance to hold its 72nd Annual Meeting at the Mansion House on Tuesday afternoon, May 14th, at 3 p.m., and has consented to preside. Our members and friends will, we hope, reserve this date for what must necessarily be an interesting and important function.

Lord Polwarth.—Although in retirement, the following letter received from our President, Lord Polwarth, will be welcomed by our readers, who will share our regret that his lordship is unable to come amongst us in person:

Harden,
Hawick.

DEAR MR. GOOCH,

"I cannot refrain from writing to you as one of the oldest members of the Evangelical Alliance to say how grateful I feel to God for His blessing upon your own personal work at this time and especially for the success given to the meetings for united prayer. God has graciously answered prayer and has drawn many together who, at one time, stood aloof. I thank God for this and thank you for your untiring efforts which He has crowned with success.

"I think we should also feel gratitude for the move we were enabled to make to our new premises which I am sure have proved most useful. I do not forget that we had a considerable amount promised for a large central Christian Union Building. Somehow I think this fuller centre will spring out of the present and, in the meantime, the hall now used will so draw Christian men of all shades of opinion that they will eventually unite in perpetuating the present sacred concentration of Christian fellowship. God will, I trust, give you the joy of seeing the fulfilment of what we talked over, and in the meantime we may be grateful for the success vouchsafed. Eternity alone will reveal the mighty influence of these united meetings for prayer.

"I feel much never being at any of these, but I am more than ever impeded by increase of deafness which debars me from hearing, so that I am of little use and have been obliged to give up the public work I have hitherto had to do. However, I may be thankful that my general health is good and that I am about to enter, D.V., on my 80th year. I have been a long time a member of the Evangelical Alliance and rejoice to see it becoming more and more a living power for good.

"I have felt constrained to express my heartfelt wishes that you may be prospered more and more in the work you have so patiently and prosperously guided into the present sphere of holy utility.

"Yours very truly,
"POLWARTH."

[illegible] demands upon the man and woman power of the nation, we are glad to be able to report that the attendances at these great monthly United Meetings have been well maintained. The average has been considerably above two thousand, and on some occasions the hall has been crowded. This was the case on Tuesday, January 1st, when, owing to the engagement of the Queen's Hall for a New Year's concert in the afternoon, it was only possible to hold a morning meeting. The chair was taken by the Chaplain-[illegible] the gathering was an important one from several points of view. Brief addresses were given by Canon Burroughs, Major-General Sir George Scott-Moncrieff, K.C.B., Sir Albert Spicer, Bart., and Mr. Henry Martyn Gooch. Sir George Scott-Moncrieff, in conveying the good wishes of the Headquarters Staff at the War Office, remarked that many of them are devout Christian men, and in this connection he paid a special tribute to General Allenby, who has just delivered Jerusalem from the oppressor."

The Delayed Decision.*

Plain Words on Present Hopes and Fears.

By E. A. BURROUGHS.

Fellow and Tutor of Hertford College, Oxford; Canon of Peterborough; Hon. Chaplain to H.M. the King.

Back to Realities.

"A gloomy truth," says Mr. Birrell somewhere, "is better company than a pleasing falsehood." At any rate it is company in which you know where you are. And for some time past there has, I think, been a pretty general feeling that we do not really know where we are, and very much wish we did. A certain spirit of unreality—conscious or unconscious—has come to pervade four-fifths of our thinking and speaking about the war, to our very great loss both material and moral. The scepticism thus engendered—taking as it does in some cases the form of cynical indifference to war news ("for after all one doesn't know what to believe"), in others a morbid worrying about war aims—is perhaps the most dangerous element in the whole disquieting situation. It is the natural retribution upon cheap and reckless optimism, itself inspired by the official view that the one thing needful is to keep the country cheerful at all costs, and that to be pleased with ourselves is the surest way to win.

Official Psychology.

That view in turn is based on a false psychology, a false view of how human nature works. Hence the embargo, still kept up, on anything like humiliation or confession of national sin; because it might be "depressing." Hence the curious eleventh-hour solicitude of the War Aims Committee, in a letter addressed to all clergy and ministers of religion, and dated January 1st, 1918, about the services to be held on January 6th. The hymns, we were told, should be of a "heartening character, breathing unswerving faith in the divine blessing on our cause": and the half-dozen recommended began with "Rejoice, the Lord is King." Hence the artificial emphasis on "thanksgiving" in the services appointed for the same occasion, though anxiety has for some time been easily uppermost in the public mind. It is all of a piece with the well-meant adroitness of pressmen and writers of communiques in conveying bad news in roundabout ways, while good news claims headlines often out of all relation to its importance. In effect, cheerfulness is so essential that, to secure it, you must even manipulate truth. And the net result is, after a while, the very opposite of that desired. After inflation comes depression, and an increase of the dangerous sense of unreality, of living in a fog. It is all inspired, as I have said, by a false psychology—a psychology which is false just because it is un-Christian. Christianity centres in a God Whom men must worship in spirit *and in truth*. Whatever may be considered suitable or wise in the sphere of politics, the only wisdom in the sphere of religion is to face the facts and keep close to them. And one therefore dreads, by chiming in with the official note of thanksgiving at this time, to add in any way to that mist of cheap optimism with which the average political speech seems bent on blurring the outlines of facts.

Clear Sight and Heart-searching.

It is true that we owe God more thanks than any of us ever pay Him, and that even in these dark days the causes for thankfulness are many and great. But I cannot conscientiously feel that thanksgiving is the thing which God most clearly asks of our nation on the threshold of this most solemn New Year. The facts of the situation, as religion sees them—quite apart from its military aspect, with which we are not at present concerned—are such as to suggest not thanksgiving but searching of heart. And that is why, after much debate and with much misgiving, I am venturing to strike a note which is certainly stern and may to some seem gloomy and out of place.

The King's letter to his people, appointing next Sunday as the Day of National

*A speech delivered in the Queen's Hall, London, W., at the United Service of Prayer and Thanksgiving on January 1st, 1918; with some modifications and expansions.

Prayer, enjoins us to pray for "clear-sightedness and strength." May I, in passing, remind you how much we owe to both the King and Queen for the way in which, in their various messages to the nation, they have allowed their personal religious convictions to appear, and in this, as in so many other directions, have given a lead to their people which, unhappily, our political leaders have not followed up? The King, I say, bids us pray, among other things, for "clear-sightedness": the antidote to that sense of unreality and confusion on which I have dwelt. But if we were clear-sighted, what should we see? If we could view the whole world-situation as God sees it, what would strike us most of all? One thing, I venture to think: an "inconceivable blunder" more far-reaching than those which even our optimistic Premier confessed in his Paris speech—the blunder *of going on leaving out God*, when every single factor in the situation points the way back to His feet.

The Logic of the War.

The logic of the whole position is clear and conclusive. Either God exists, as a Fact, a Force, a Person, or He does not. If He does not, our whole part in the war is illogical. For what is the sense of fighting to vindicate spiritual principles against the threatened supremacy of material force, if you live in a world in which, after all, material force *is* supreme? If God does exist, then, by so fighting, we ourselves confess that He matters supremely. Yet for all practical purposes God does not enter into our calculations. We profess belief in Him, and put Him on one side. In the striking words of a report issued in connection with the National Mission of 1916, "The average man has come to believe in a God of indolent, almost foolish, English good nature; a God of no great importance compared with (say) education or modern science in the practical affairs of life; a God towards Whom anyone can afford an otiose belief, but a God Who is simply not worth being converted to."

Indifference to God.

"A God not worth being converted to," and therefore not worth allowing for in practical politics; that is about what it comes to. The Prime Minister may on occasion throw Him a word of recognition at the end of a speech; but when a most influential demand was made to the Government for some open and official avowal of God last August 4th, it was politely refused on grounds of high politics—as though, forsooth, it were more important to avoid misunderstandings with anti-Papal Italy and anti-clerical France than to seek to get right with God. Now, after President Wilson has led the way—and there are many in this country to whom the fact that the President is an avowed Christian as well as a great statesman brings even more of quiet encouragement than all the American fleets and armies—we too are allowed our National Day of Prayer. But so little importance do our political leaders seem to attach to it that practically nothing has been done to mark the occasion except by the Churches themselves.* In former times of anxiety—in the Crimean War, for instance—Days of Humiliation and Prayer were observed, on which, even on week days, all places of business were closed by order, and so even to the most careless the thought of God came home. This year, though it is on a Sunday, the Chancellor of the Exchequer abruptly refused to do anything similar, and Parliament rose without any reference to the event which was to mark the recess. Why? Because as a nation we do not yet think such things really matter; we have not yet begun to take God seriously. And it is for you and me and the rest of the Christian minority to ask ourselves, this New Year's Day, how long we mean to submit to this

*The War Aims Committee's letter, already mentioned, and only posted the day after these words were spoken, is unique and far from reassuring as a proof of the Government's interest in religion. It savours too much of the instructions which Press and Pulpit alike are accustomed to receive (and obey) in Germany, and its amazing ventures into theology imply all too clearly a God who is at the beck and call of the State. "Prayer," we are informed, "is purpose, and the main object of the day is that the Nation may reconsecrate itself to the sacred purpose to which it has set its hand"; not, as some of us had supposed, that God might have a chance of making His purpose and presence felt. So again, "though the moral and spiritual shortcomings of the Nation have undoubtedly delayed our success in the struggle"—a big admission, when humiliation is taboo—"yet, because the cause in which we are fighting is the cause of right, we may fearlessly ask God to pardon our faults and to bless our efforts." Who is the Committee's theological expert? Taken along with "Regulation 27c," and its effort to suppress heterodox thinking about the war, this sort of thing looks like the thin edge of the Prussian wedge itself.

insult to our faith, how long this loss to the nation is to continue. Till God is really in the war, it is no wonder the whole thing seems to work out wrong. The delayed decision on the battlefields is but the counterpart of another delayed decision in the nation's heart. "How long halt ye between two opinions? IF the Lord be God, FOLLOW HIM." That, I believe, is the voice that comes to us out of the present disappointment and dismay. And it is for those who hear it to give the rest no peace till they hear and obey it also.

WHY THE WAR IS NOT OVER.

There is a two-fold conviction which grows upon me, as (I doubt not) on others also, as the months drag on. One is that the war was never meant by God to last so long. If we and our Allies had faced from the start the logic of it, and set ourselves to be morally and spiritually worthy of the cause He gave us to defend, we should, I believe, long since have reached a happy and righteous peace. Lord Kitchener's forecast of three years—"a year of preparation, a year of struggle, and a year of victory"—was not lightly made. When the third year began, the conviction of all our troops in France, at any rate, was clear that it was "the year of victory." All that went wrong in the course of it was in the moral and spiritual sphere, which we made so little of, not in the material sphere, in which we thought the decision lay. "Gold and khaki will do it": that was our British creed, as expressed on the poster of a very popular journal in January, 1917. But a few months later "gold and khaki" found themselves effectually neutralised by that sudden outbreak in Russia of "the unruly wills and affections of men." And it is these that are everywhere prolonging the war. Wherever we look to-day—in Russia, in France, in Italy, in Britain—all that is thwarting us has but one root—lack of principle *somewhere*, lack of conscience *somewhere*. That is the real enemy behind Boloism, and profiteering, and strikes, and food-hogging, and uneven distribution, and most of the other difficulties which not only in themselves are a handicap to us, but also are the prolific sources of pessimism, disaffection, and labour unrest. If there were more conscience in every part of the community, there would be less incompetence, less unfairness, and less discontent. Our traditional British way of "muddling through" is not merely due to lack of parts: it is much more due to lack of application and thorough, thought-out work—that is, lack of conscience. It is lack of conscience that impairs efficiency, reduces output, saps enthusiasm, and so prolongs the war. And conscience is only another name for the sense and the fear of God. That is why, as a secular writer has said, "Religion is the true cement of society." Had we and our Allies recognised and used it as such, the merely material gains resulting—to say nothing of what help God Himself might have added thereto—would, I believe, have been enough to win us the war long since. It would have "paid" materially to have reformed spiritually. And, what is more important, it would have left us ready to make the best use of peace, instead of having to think, as we now do, of the After-War period with sinking hearts. As it is, we have left religion—the greatest uniting, inspiring, and constructive force in the world—almost outside our calculations. If the coming of the war was the nemesis on materialism, its continuance is the penalty of opportunism—of halting between two opinions, paltering with God.

WHEN THE WAR WILL END.

And with this conviction grows its twin—a conviction shared by no less a person than the Pope. It is not often that people like myself find themselves in cordial agreement with the Pope, especially when the War is in question: but some words in a pronouncement of his at Christmas most Christians, I fancy, will endorse. "The present calamity," he says, "will never finish till men return to God with the warmest prayer from the heart. As the unbridled lust of the senses plunged once celebrated cities into a sea of fire, so in our days public impiety and atheism, erected into a system of so-called civilisation, has plunged the world into a sea of blood." It follows from any real belief in God that a situation which arose from leaving Him out can only be retrieved by bringing Him back again. Real peace can only be secured in a system of life which centres in the full, universal recognition of "God the Invisible King." Mr. H. G. Wells' book is proof that even the critics and caricaturists of Christianity have been forced by the war to admit its first principle—that only where there is "Glory to God in the Highest" can there be "Peace

on earth among men of good will." More and more we are being compelled to see that the heart of all human problems is the problem of the human heart. Nothing really changes till the heart is changed. Under any sort of peace that can come out of present conditions, while the hearts of men remain unchanged, we shall simply have the issues and the combatants re-shuffled: the strife will go on. "From whence come wars and fightings among you? Come they not even of your lusts that war in your members?" The "wars" may end through the sheer exhaustion of war-material on one side or on both: but the "fightings" will go on as long as the lusts of the human heart. And some of the most dangerous of those lusts have in this time of war, by common testimony, gained a hold among us such as they probably never had before. The things one hears on this subject from all quarters, at home and in the field, are utterly sickening: and there seems to be no real revolt of the national moral sense against it. Real reconstruction in the present state of the moral atmosphere will be impossible. Regeneration must go before it. What we need now, and shall need even more acutely hereafter, is not new methods but a renewed mankind. And that God Himself alone can give us. That we may at last be driven to seek it of Him—to let Him remake us—is, I believe, the deep purpose of this fourth and darkest winter of the war. Is it too late to appeal both to our people generally and, above all, to our Government, who are most of all responsible for what in these days we are and become, to begin to tackle our problem scientifically by tackling it at the heart?

The Penalties of Delay.

It is, of course, in many ways ten times more difficult now than it would have been this time three years ago, when we were first headed off from the word "humiliation." Each refusal of repentance, in a man or a nation, makes it more difficult to repent. But, thank God, if repentance is now more difficult for us, forgiveness is still as easy for God: and God can, even still, "restore unto us the years that the locust hath eaten," if we but give Him a free enough hand; if we let Him, first of all, drive out the locusts themselves. That is still the hope, the Gospel, with which we can go to the world. But we shall have to fight harder than ever to get it accepted, for having failed so far.

Four things, however, there are to encourage us and to spur us on.

The Call to a Fighting Faith.

In the first place, if things are at all as I have tried to suggest—if God does matter supremely—if God is being left out of our national calculations—then our one supreme duty, whether as Christians or patriots, is to cry aloud and spare not, to leave no stone unturned, until our Government and people face the Fact which alone can save us. We must pray, and press, and organise, and if need be fight, to secure some honest, national recognition of God before it is too late. Other "interests" can impose their will on the Government—the brewers, for instance. Why cannot the Christians? The concessions extorted by the brewers are dead inconsistent with all that our rulers tell us is needed to win the war; yet, at the cost of eating their own words, our rulers go on making them. Why? Because the brewers appear to have an organised body of opinion—or shall we say, of appetite?—behind them.* The concessions which we Christians need to press for would be all in line with the appeals for sacrifice, economy, courage, and so forth, which are constantly being made to the nation: they would give them the background, the reality, which at present they lack. Are there really not enough convinced and united Christians in the country to compel the Government to see that we *can't* be ignored—that God, Whom we plead for, is also a Great Power Who

*The brewers' party are not a majority of the population—far from it: but they can and do exploit an immemorial, heedless selfishness in the working-man, who plays into their hands by threatening to strike if his beer is short. Can it be that Labour, so jealous normally of capitalism, and so rightly indignant at profiteering, entirely misses the point of (say) the recent report of Allsopp's Brewery (in the *Daily Telegraph* of December 29th, 1917) which admitted that its profits had risen during the war from £13,040 in 1914 to £127,165 in 1917? Truly, none are so blind as those who will not see! Meanwhile the probably reluctant bondage of the Government to one great set of interests leaves the door ajar to the disquieting suspicion that other great interests also may have too large a say in its decisions. Prohibition for the war, or even State Purchase, would from this point of view more than justify itself politically, even if it cost some temporary discontent and disturbance: it would be a convincing disclaimer of financial influence on national policy.

must be considered first of all? If we believe that nothing else can save the situation, we have got to do this, cost what it may.

Motives for Religious Avowals.

Secondly, we may encourage ourselves in the thought that there are thousands of patriots, not labelled Christians, not organised in Churches, who would welcome and back a brave and solid move along such lines: men and women who, three years ago, would have been indifferent, but now have suffered and have learned their need of God, but await a strong lead to rise and follow Him. Their faith is a national asset of supreme importance which can only be realised through our faith coming out into the open—if need be, going "over the top"—in the effort to make our Government, who are our representatives, give effect to our will that they should recognise God.

Thirdly, we may well believe that even among the frankly irreligious a move in this direction would be welcomed, and would tend to restore public confidence, which is far more necessary than so-called optimism for winning the war. Even a man who has no religion himself knows what it is—in business, for instance—to trust before all others one who is known to be genuinely a man of God. There are some of our leaders whom we all want to *know* we can trust implicitly. Nothing could give us confidence in them—in their judgment as well as their devotion to principle—so much as some public avowal, in word and act, that they are placing their trust in God. Abraham Lincoln, bearing a burden infinitely less than rests upon our War Cabinet, tells us, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go: my own wisdom and that of all around me seemed insufficient for the day." It is not only religious circles that would be reassured by the knowledge that our leaders also sought their leading on their knees. A man who is really relying upon God has the secret of three things indispensable in a trusted leader: a quiet mind, inspiration, and freedom from any taint of self-seeking. And ultimately it is only a Christian politician whom any Christian either can or ought to follow blindly, as we are bidden follow to-day. That is why President Wilson means so much to the Allied cause.

The Only Hope of Reconstruction.

And, lastly, we have this thought to inspire and compel us, that, whatever may happen with regard to the end of the war, the hope of a new and better world after it rests with the men and women in all nations who believe in God and will act accordingly. "True religion," says "A Student in Arms," "is betting your life that there's a God." And that is the very heart of Christianity. That is the secret of the abolition of self, which is the fruit of the Spirit of Christ in a life. It is only a great wave of selflessness, passing through the whole community, that can make after-war reconstruction possible: and I challenge any man to show me whence we can get it except from Christ Himself. Patriotism produced such a wave in the early days of the war. But even that did not spread wide or deep enough: and now its force is largely spent. Patriotism as such, where it has ebbed, cannot now be recalled on an adequate scale. We need the higher and deeper devotion of the Spirit of Christ, to neutralise "self" in all its forms.

For us to-day the question is, Shall the new world after the War perpetuate the crookedness and narrowness of the pre-war world? or shall it be a world intersected with broad ways of righteousness and truth, converging upon, and radiating from, their one true source and centre—the living worship of the living God? It is only the Christians of the world who can secure that this ideal is realised—by *being* Christians, and never resting till the Christian law and spirit prevail.

Divine Retrieval.

It is going to be harder now than it would have been three years ago. But by next New Year perhaps it will be impossible. That is a thought to be ever with us. But meanwhile we can also strengthen our hearts and hands with the ringing words of F. W. Robertson. "Life, like war, is a series of mistakes; and he is not the best Christian, nor the best general, who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes: organise victory out of mistakes."

That is the task of God's Church for 1918: and if we will but let God direct us in it, it is not impossible.

Reconstruction.*

THE currents of the time are *not*, as alleged, all anti-Christian. There is a powerful drift setting in towards the recognition of a spiritual basis of the universe, towards the acknowledgment of a personal, an acting, a self-revealing God. That can only have its issue in the recognition of Christ as the unique Revealer; then as God's own Son manifest in the flesh. The stars may disappear for a time in the heavens; when the clouds clear away they shine out again as of old.

Much is heard in these days of a "*reconstruction*" of Christian doctrine. Not a word is to be said against any attempt to restate truth in the forms most adapted to the intelligence and culture of the time. Only one would wish to know what "reconstruction," in this connection, is taken to cover, and how far, under this specious term, abandonment of vital truth is not contemplated. Is the "reconstruction," *e.g.*, to leave out miracle? Is it to leave out a real Incarnation, giving us as Redeemer only an ideal man? Is it to leave out the Virgin Birth and the bodily Resurrection? Is it to leave out a "Fall," and substitute for it the evolutionary doctrine of man as a creature who is rising? Is it to leave out "Atonement"—the dying for sins, the just for the unjust? (1 Pet. iii. 18). Is it to leave out a supernatural Regeneration? If this is so, it is a "reconstruction" with which genuine Christianity can have nothing to do.

The present writer has been led to ponder this subject from many sides, and would only, in closing, bear his personal testimony that he does not know a single one of the great doctrines which Protestant Churches, reverting to Scripture as a basis, have generally accepted, which Christian faith is called to part with in the future. There is a unity in the faith which secures that, even if lost sight of for a time, essential doctrines will eventually reassert themselves. The "Fall" is put in question by evolution; but unless sin is made a necessity, and deprived of its heinousness before God, which made redemption needful, its origin must ever be sought in the voluntary departure from rectitude of a creature who had the power to live obediently. The Trinity is called "metaphysical"; but we cannot be faithful to the revelation in the Gospel if we fail to recognise in it a God subsisting and revealed, in the words of the baptismal confession, as Father, Son, and Holy Spirit. The trend of the "New Theology" is to the humanitarianism in Christology; but the Church, so long as it adheres to the faith of the Apostles, will never, we may be sure, depart from its testimony to its Lord as perfect God and perfect man—the Word made flesh. There are all sorts of speculations on the Atonement, but any "moral" theory which denies the true vicarious death, and atoning, cleansing power of the blood of Christ, will never satisfy the conscience or faith of the general Christian community or furnish an Evangel to preach to the masses. "Justification" is thought to be a "forensic" term, but it can never be twisted to mean anything but what it signifies in Paul—a setting right with God through His own free act of pardon and acceptance for Christ's sake. There are eschatologies innumerable; but while the mysteries of the future are acknowledged, we have no expectation of seeing the Church commit herself to either universalism or annihilation, or even make a dogma of second probation. Let veils lie where Scripture leaves them.

The ground for the confidence that these truths will abide simply is that they are *there in the Bible*, and that the world *cannot do without them*. The teachers of our new theologies are never under a greater mistake than when they imagine that it is the preaching of this old Gospel of the grace of God—old, yet ever new—which is alienating the modern world from the Churches. It is not the preaching of this Gospel which is emptying the churches, but the want of it. No; the counsel of God stands, and the indispensableness of the truths of the Evangel of the New Testament will be felt the more strongly the longer they are considered.

"Now unto the King Eternal, incorruptible, invisible, the only God, be honour and glory for ever and ever. Amen"(1 Tim. i. 17).

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*In view of the present outlook and uncertainty of thought concerning central facts of the Faith of Christ, we have ventured to reprint the following extract from *The Faith of a Modern Christian*, by the late Professor James Orr, D.D. (London: Hodder & Stoughton), and commend the whole book to purchase and reading.—EDITOR.

The True Basis of Christian Unity.

UNDOUBTEDLY there is a greater yearning for Christian unity than has existed in the past. The sense of common danger, the recognition of a common end in view, the consciousness of possessing a common spiritual life have combined to make acute a sub-conscious feeling. Our Lord's Prayer that we may all be one has had a fresh meaning given to it and a certain emotional sympathy has arisen that has a distinct value. We do not forget that religion has an emotional as well as intellectual aspect. It appeals to the heart and to the head. It demands as well a high ethic not only in theory but in practice, and when all round us we see men and women attached to different forms of ecclesiastical organisations, living equally good lives, making equal sacrifices in support of what they profess to believe, and acknowledging a common Lord, there is a basis for the assertion of the need of union. We find in the nation as a whole a cry to close all our ranks to overcome the Powers arrayed in battle against us.

We place in the forefront of all our thoughts of Unity our Lord's words, "I am the Way, the Truth, and the Life." He showed us the way to God by living the life of God, while still a man upon earth—a life of sinless perfection—He taught us the truth by His addresses, His parables and prayers, as well as by His deeds, and He has promised eternal life to all who believe in Him. Any movement that is to live must have at its root two factors—it must have a teaching accepted as true, and it must have a social bond that will bind its adherents together. We, who are the servants of God and followers of Christ, have truth to guide us, and have love for our Master and the brotherhood, as the great tie that binds us together.

It has become general at the present time to think of unity from the emotional side. Undoubtedly emotion plays a part in our religion, and the dry light of intellect is not the only source of religious knowledge. The experience of the heart is of primary importance, but the whole history of religion proves that the mind of man is accustomed to be coloured by his emotional outlook. We find very similar feelings described by religious leaders of false faiths as well as by those who are Christians. Some argue that as religion appears to manifest itself in all races and classes in much the same manner, "one religion is as good as another," therefore, any attempt to label one "true" and another "false," is absurd. Man is a religious animal, and as long as he leads a good life and believes the religion he professes, there is no need to disturb him. Let him be. Unfortunately, for this contention, we know that when a man sees what he has professed to be false, he at once feels uncomfortable; he may for a time continue to make a profession, but after an interval he drops, one by one, rites and ceremonies and becomes an unbeliever. It is essential that he should have a grip of the truth of his religion as well as a feeling that it satisfies him.

In Christianity, as an historical religion, certain root facts in time have for us the character of eternal truths. In fact they are for us the revelation of God. The life of the Lord Jesus enshrined in the Gospels is for us the highest manifestation of truth. The writings of the Old Testament, quoted by Him as authoritative, are a message from God, and the New Testament that has been handed down to us by the Church as the record of Revelation, is for us an inspired record. We do not find it to be of the same type of inspiration as a great work of literature or a sublime painting. We call these "inspired" in the sense that the man rose to a level above ordinary humanity, and by the force of his genius has shown what man can accomplish in his highest moments. He uses God-given gifts, but in his inspired work we are face to face with the product of human skill and brains. In the Bible, on the other hand, it is God who speaks through the sacred writers. They rise above themselves and are the chosen servants of God to give us the Divine message. It is not from a man—it is of God. We find God in the Scriptures in a unique sense. We go there for the knowledge of His dealings with us and His will towards men.

Outside the Bible we can learn much of God. In the Bible alone do we come face to face with Him speaking to us in the language of men. Therefore, for us, the Scriptures have an authority identical with that they possessed in the primitive Church.

"As soon as the churches had a New Testament to set alongside of the Old, the two together became the authoritative standard of Scripture teaching, and the only such standard. For the common routine Church custom or tradition might be sufficient: but such tradition was subject to the commands of the Lord, and had to be defended by them if disputed; checked by them if doubtful: and when once the elders had passed away, the commands of the Lord could only be known from the written word. If Scripture and tradition were not formally arrayed against each other, as in the age of the Reformation, the reason is that nobody yet supposed tradition to be independent of Scripture in the sense of being entitled to revise, or upon occasion to reverse, the commands of Christ." The late Professor Gwatkin, in these words, lays down what we accept concerning the authority of Scripture. On the authority of Scripture we rest and from Scripture we draw our conclusions concerning the real basis and unity.

There are two strong pleas for a basis of unity that demand examination: viz., the Institutional and the Philosophical. The former finds its highest development in the Church of Rome, that says, "We are the one Church and outside the Church there is no salvation." "Founded on St. Peter," with a long history behind it, its leaders have put forth a system of ecclesiastical government and doctrine that must be accepted implicitly by those who join it. The position is logical, and if its claims be admitted there is nothing for those who wish to do the right except to seek admission within its fold. When the doctrine and discipline of Rome are examined, it is found that its terms of communion, as tested by Holy Scripture, are unlawful, its discipline is contrary to the Word of God, and its doctrine is overlaid with errors and to be a perversion of the plain meaning of Scripture. Truth has become subordinate to the demands of the institution, and no candid student of the Bible can reconcile Roman doctrine and Roman developments with the message of Holy Writ. Unity in the sense of absorption in Rome is impossible, and as we study even more critically other systems of Institutional Christianity, whether in the East or West, we are compelled to say that no one of them can exclusively put forward a claim for the fruits of the Spirit. We see in them an orderly Ministry that is blessed by the co-operation of the Divine Spirit, and we are forced to conclude that in no institutional Church, known to us, are to be found the essentials of permanent unity, so far as the organisation is concerned.

The emotional or philosophic side is put forward in our country and in other lands with ever increasing force. Christianity is something that meets human needs and gives an experience. So long as men have this experience all else matters little. Whether we find this in mysticism or Evangelicalism, in Roman Catholicism or Protestantism, it is all one. Philosophy is superior to dogma, and Christian philosophy means the generalisation of Christian experience. Therefore, when we construct a broad outline of the philosophy of Christianity we arrive at a basis for union. That is an attractive ideal in an age when faith finds centre everywhere and does not care to shape itself to form. All who are acquainted with the history of mysticism, know that even with the Lady Julian of Norwich—the sweetest and most fascinating of mystical writers—we find her ecstasies at times directed towards objects that are not Divine. In the obscure working of human psychology, that which is eternally true is mingled with that which is false and the experience is the same. The facts of Spanish mysticism lead us to the same conclusion. Unless mystical experiences be directed on lines in accord with truth there is the gravest danger, not only of confusing the true and the false, but of undermining moral character. It is necessary for the philosophy of religion to be based on the facts of Christian history. Unless it is, then we find those who follow the so-called philosophy of Christianity turning aside from the truth into error. The Scriptures must be studied, their plain implications must be received and their message must serve as the guiding clue to the right practice of mysticism. The mind of the believer must be set in a right direction, if his experience is not to prove delusive and misleading. We are therefore compelled to fall back upon Holy Scripture as the guide that will take control of our emotional channels, if we are to avoid being misled.

A more subtle form of this attitude is the appeal to the Person of Christ. This indeed is final for the Christian, but very often we find the Christ appealed to the creation of the minds who appeal to Him. He is not the Son of God revealed in the pages of the Gospels. He is the projection of the imagination of the mind into a personality outside

the thinker. Man conceives the Deity he thinks he ought to worship. He labels him Christ and cares little or nothing about his agreement with the central figure of the Gospels. Men differ in their ideals, and there at once arises a conflict between the different conceptions of the Person of Christ as created by individual thinkers. The facts of history are forgotten and the worship loses its permanence when the conflict is realised. Several Continental writers have been preaching a new Christ—a new Christianity—the Christianity of feeling or dependence, and it is remarkable that this preaching has become more and more popular as the decay of the belief in the Christ of history becomes less and less constraining. Men, because they do not value the Scriptures as authoritative narratives of revealed truth, drift from historic Christianity, into beliefs that are incompatible with the creeds of Christendom.

Truth is an indispensable pillar of unity, and all attempts to secure unity without a firm hold on truth are doomed to disappointment. Love can only be permanent and compelling when it is based upon the acceptance of common truth. It is very easy for love to degenerate into a vague sentimentalism—a watery kindliness—that has no depth. Such love is nothing more than a thin surface upon the great waters of Christianity. It requires the depth of truth to make it effective and permanent in its influence. The Apostolic Church was knit together in the bonds of a passionate devotion to the Risen Lord, Who was recognised to be the only Saviour of humanity. He was worshipped as God, and followed with whole-hearted devotion. Love of the brethren was united with the profession of the common faith.—"Jesus is the Lord." After nineteen centuries of Christianity we can find no other foundation than that on which they built, and the effort to discover anything else will only end in failure. We are again driven back to Holy Scripture for the facts that give content to our Faith, for the life that makes the Person of Christ real to us, and for the truth He taught as eternal. We cannot barter this for any institutional or philosophic unity.

Is there then no hope of our arriving at unity? There certainly is. The Gospel of Salvation from sin, as taught in the Scriptures, with its evangelical directness and simplicity is the ground on which all unity must be built. The life we receive from Him by obedience to His will and by faith in the promises of the Gospel is a reality we cannot dispute. We trust Him and place our souls in His keeping, because "He died for us." We share His resurrection life because He imparts it to us through the Holy Spirit. For us the Lord Jesus Christ is God—nothing less will satisfy the plain teaching of Scripture. We cannot class Him with frail sinful humanity from which He differs in kind, and not in degree only. The fact that He was sinless places Him in a class apart from the best of men, who are ever the first to acknowledge their sinfulness. We believe in the Church built upon Him as its chief corner stone and growing into Him its living Head in all things. Starting from Christ we press forward to Christ—individually as sinners saved by Him and collectively as a Church one in spirit and one in aim.

This is the Scriptural position and is opposed to much that is at present in the air. Men think they can combine into one body those who hold the Roman view of the Church and its dogmas, and those who profess the Evangelical faith of the Gospel with its broad basis of liberty. They think that they can combine loyalty to an Institution that opposes the message of the Bible with loyalty to Him who is the fulfilment of all Biblical teaching. They imagine that because good men in all types of Institutional Christianity hold in common much that is true can be helpfully and Scripturally united in one Church. They point to the expressions of opinion by individuals that are radically opposed to the teaching of the Institution they profess to follow as proofs that this is so. We are thankful that in every body calling itself Christian, in spite of superstition and laxity of belief, there are men whose souls have been touched by God and savingly converted. But their superstition and their false beliefs cannot serve as a basis of union. Conflict is sure to arise and the surface unity will soon be disturbed by the movements of truth beneath the surface. We must be one in essential faith—one in love rooted in Truth if we are to make any real headway towards unity. The phantom unity based on either an acceptance of teaching known to be false or on a feeling that is vague and divorced from the truth of Holy Scripture can neither persist nor do anything worth doing for the advance of the Kingdom of God.

T. J. P.

Russia and Palestine.*

By D. M. PANTON.

In the tremendous drama which is unfolding before our eyes one problem, supremely critical for both the world and the Church, a problem on which hangs human destiny, turns on Russia and the Jew. A traveller has said of Russia: "Far off in the unknown East dwells the sphinx, the great enigma of the future, the fate of the world in the twentieth century and the third millennium." In that sphinx-like land are interned nearly half the Jews of the world; Russia and the Jew are locked together in a common destiny; and on the prophetic page, spoken of days yet to come, we find them locked together again—not the Jews in Russia, but the Russians in the Holy Land. It is perfectly possible that at the close of the Great War we may find ourselves plunged into the earlier verses of Daniel xi. Two mighty World Powers then fill the stage. The King of the North—that is, the power that holds Assyria, already partially held by Russia, and the King of the South—that is, the power that holds Egypt, or England, with Kittim (or Cyprus, *which was actually offered by England to Greece in* 1915 *and refused*) as the pivot and rendezvous of mighty fleets, are at first in alliance (Dan. xi. 6),; but later they are locked together in fierce struggles, apparently in Mesopotamia, in which tens of thousands are slain. A colossal figure, of obscure birth (Dan. xi. 21), suddenly appears in the North, no less a person than the Antichrist-emperor; and descends with vast hosts, and powerful allied nations, only to be broken on the mountains of Israel; and as the Eleventh of Daniel closes with his destruction, so the Twelfth opens with the broken tombs of the First Resurrection, and the manifest Advent of the Lord. "Behold I am against thee, O Gog, prince of Rosh [Russia],† Meshech [Moscow], and Tubal [Tobolsk]: thou shalt fall upon the mountains of Israel, thou and all thy hordes, and the peoples that are with thee: *I will give thee unto the ravenous birds of every sort*" (Ezek. xxxviii. 3; xxxix. 4).

Thus vast hordes from the North ultimately concentrate on Palestine. "I will bring thee forth, and all thine army, horses and horsemen"—the Cossacks, the pride of the Russian army; "Persia, Cush, and Put; Gomer and all his *hordes;* the house of Togarmah and all his *hordes;* even many peoples with thee" (Ezek. xxxviii. 4). Peter the Great, when in his will he bequeathed his policy to Russia, used the very word: "Russia must pour her assembled hosts into Germany, while two immense fleets, *laden with Asiatic hordes*, sweep the Mediterranean and the Atlantic: Europe can and must be subjugated." A great Russian general, Skugarevski, has given a forecast of coming wars. "The new war will be, like all wars preceding it, an 'unprecedented war'; it will be a war in which the present war will seem 'child's play.' The experience of the present war has shown that, by fully exerting its strength, a State can call out for war up to 25 per cent. of its population. In ten years the population of Russia will exceed 200,000,000: consequently more than 40,000,000 men will be called out. One thing is undoubted—a future war in 10 or 20 years will be unprecedented. The expenditure of the army during the future war will be [in Russia alone] £30,000,000 a day. Expedients for the extermination of humanity will be of such a nature that everything of which we hear nowadays will pale in comparison. The number of killed will be reckoned by millions, of wounded by tens of millions. If such a war should last more than a year, then no measure of 'man-breeding' will save the State from a reduction of the population, from the ruin and impoverishment of entire countries, from literally unbearable taxes and duties."‡ These numbers have already been approached. A British member of parliament returned from Russia with the fact, given him by the Russian Army, that 25,000,000 soldiers had been mobilised for the War, but that all over 43 years of age had had to be demobilised, as it is at present impossible to arm and munition so vast a host. "Russia," said Napoleon in St. Helena, "will have Constantinople, part of Turkey, and all Greece;† this I hold as certain as if it had already taken place; once mistress of Constantinople, God knows what may happen." The heart and centre of the Jewish nation—six or seven millions out of fourteen, and these the most religiously influential of all—are to-day in the land of the North. One hundred thousand Jewish children were turned away from Russian schools in 1908, simply because they were Jews. In 1911, sixty-four Jewish families were banished from Petrograd, only because they were not at work at the moment when they were visited by the police.‡ Though some Russian Jews have amassed large wealth, a Christian deputy of the Duma wrote recently: "In the Jewish quarter of Wilna I was moved to tears at the sight of hungry and naked Jewish families living in dark

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* Published as a booklet (½d.) by the Mildmay Mission to the Jews (Book Stores), Central Hall, Philpot Street, London, E.1.

† So Revised Version, Gesenius and others, "Thou shalt come from the UTTERMOST *parts of the north*" (Ezek. xxviii. 15) is a manifest reference to Russia and Siberia. It seems probable that, geographically, the Antichrist will be a Greek (Dan. viii. 9); politically a Russian (Ezek. xxxviii. 2, R.V.); and racially, a Roman (Rev. xvii. 11), a blood descendant of the Cæsars.

‡ *Times* Literary Supplement, July 29, 1916.

† "We must collect round our house," said Peter the Great, "all Greeks; and, by establishing an ecclesiastical supremacy, pave the way for universal sovereignty."

‡ *Fortnightly Review*, March, 1914.

cellars on half a kopek [half a farthing] a day. I saw faces which can scarcely be described as human." Professions once open to the Jews are now virtually closed, the schools admit fewer Jewish children, and under harsher conditions; and expulsions of Jews from towns and villages have grown steadily more frequent and more merciless."*

The founder of the Romanoff dynasty was one of the first Tsars to prohibit Russia to the Jews. A hundred years later Catherine, the wife of Peter the Great, issued this proclamation: "The Jews are to be immediately deported, and must not henceforth be allowed to enter Russia under any circumstances." Another hundred years passed, and Nicholas I. arose, a modern Pharaoh; for of the anti-Jewish legislation of the last two hundred years half were laws drafted under the immediate supervision of Nicholas himself. Another hundred years have again elapsed, and popular passion has brought in another and worse epoch, the epoch of "pogroms," in which thousands of Jews have been slaughtered by unrestrained mobs. As Mr. Rosenberg, of Odessa, puts it: "They went to work with the holy pictures in their hands, crossing themselves and kneeling in prayer, *and then they murdered mothers with infants at their breast.*"† The cleavage is fundamental and irreconcilable. For the Jew to accept the sign of the Cross is to find the whole of the anti-Jewish code wiped out, so far as he is concerned: on the other hand, the grant of religious freedom in Russia, 1905, was silent on the Jew; and since the Russian population is increasing faster than any other in the world, no advance of democracy is likely to remove Russian antagonism to the Jewish alien thrust into his midst. The Jew can never be anything but an alien. *As the devout Jew will never turn his back upon Moses, emigration and expulsion from Russia to Palestine is the only possible ultimate solution.*

Russia's dream of centuries has been Constantinople, the revival of the Eastern Roman Empire; for the Tsars claim descent from Augustus Cæsar, and Ivan III. married a niece of the last Byzantine Emperor: both legs of Daniel's image, both Eastern and Western Empires, are to exist together at the end. The King of the North is to be enormously wealthy (Dan. xi. 24, 43). As head of the Church the Tsardom owns all Church property, amounting to billions: the Tsar in his own name owns 150,000,000 acres of land: the State pays him a civil list of £2,000,000 a year: all the mines of Siberia are owned by him personally, and he receives a royalty upon every ounce mined: his are a hundred palaces, with 30,000 servants, 300 automobiles, 5,000 horses, and a small army of soldiers and secret-service men. What dynasty it will be at the end no mortal knows: as the French Revolution threw up the Napoleonic dynasty, so European revolution may throw up the dynasty of Antichrist. The giant Russian, Tolstoy, one of the great Gnostics of the modern age, while "comatose" and in a trance-state, dictated a prophecy—demonic, as the erroneous dates instantly reveal, but a startling revelation of the expectations of Hell—which was recorded word for word by Countess Tolstoy, transmitted by her, at her own request, to the Tsar, the Kaiser, and the King of England, *and published in the United States in* 1918. He said; "The great conflagration will start about 1912 in the countries of South-Eastern Europe. It will result in a destructive calamity in 1913. In that year, *I see all Europe in flames and bleeding. I hear lamentations of huge battlefields.* But about the year 1918 a *strange figure from the North, a new Napoleon*, enters the stage of the bloody drama. He is a man of little militaristic training, a writer and a journalist, but in his grip most of Europe will remain until 1925. The end of the great calamity will mark a new political era for the old world. Then there will be left no empires and kingdoms, *but the world will form a federation of the United States of Nations.* There will remain only four great giants—the Anglo-Saxons, the Latins, the Slavs, and the Mongolians."* The last section of the prophecy may never be fulfilled, or never be fulfilled as stated: nevertheless the fulfilment of the first section proves anticipation of the supernatural order; and the entire forecast is an arresting revelation of the immediate expectation of Hell.

The mass of Talmud literature assumes a day when the old order will be re-established;† and Palestine is already the most Jewish land in the world—that is, a larger percentage of the population are Jews than in any other country. A recent traveller in the Holy Land states that the Land, as given by Jehovah, from Egypt to Euphrates, would comfortably support a population of 40,000,000; so that the 14,000,000 of existing Jews have in Palestine an ample home. Millions of eucalyptus trees have been planted on the marshy, malarious tracts, already changing, in some degree, "the mountains of Israel, *which have been a continual waste*" (Ezek. xxxviii. 8). Dr. Masterman, Superintendent of the English Hospital in Jerusalem, says: "A Jewish State, if founded in the Holy Land in the twentieth century, could not possibly have the ancient Hebrew exclusiveness; it necessarily would have to be wide enough to include all of Hebrew race regardless of creed."‡ So that, while no section of Jews is more bitterly anti-Christian than the Zionists in Palestine, yet, on the other hand, founded as a racial state rather than as a creed, autonomous Palestine will contain godly Jews who, at the signal of Antichrist named by our Lord (Matt. xxiv. 16), will flee to the mountains. And meanwhile what a call comes even from Palestine! A missionary there says: "Many vacant places in Palestine are given up to Satan. Is it quite too late to ask young men and women to turn aside from every luxury which the twentieth century can offer, and to dedicate themselves to the fields where the Lord of glory became a poor man, and tramped, on His evangelising tours, weary days over mountain and valley, facing torrid summer heat and wintry blasts? Not only are

The Nation, October 10th, 1914.
† Mr. Samuel Wilkinson's *Land of the North*, p. 47.

**International Psychic Gazette*, April, 1917.
†*Jewish Encyclopedia*, Art. "Zionism."
‡*East and West*, April, 1914.

the fields white unto harvest, *but the grain is rotting for want of reapers.*"

On the very day the Great War broke out, pious Jews all over the world were celebrating by a solemn fast the destruction of the first Temple and their own dispersion 2,500 years ago. An American, in New York, pushed by a Jewish pedlar off the footpath, turned angrily and said: "Perhaps you don't know that I am a Bostonian, and one of my ancestry signed the Declaration of American Independence." "And perhaps you don't know," the Jew retorted, "that I am a Jew, and that one of my ancestors signed the Ten Commandments." The Jew is the indestructible monument of the truth of the Word of God. The *Jewish World* tells us that the Chief Rabbi of Lyons, who was attending to the Jewish wounded on the battlefields in France—there are said to be 800,000 Jews opposing one another in the conflicting ranks—was called to the side of a wounded Roman Catholic. The Frenchman imagined that the Rabbi was a priest, and so asked him to hold a crucifix before his dying gaze. The Rabbi did so, and whispered words of comfort into the failing ear; and as he bent over the Frenchman a bullet struck him, and he fell over dead. What a picture of the Jew of nineteen hundred years! Not believing, yet he holds, before our eyes, all unconsciously, CALVARY. "As Moses," the great Jew, "lifted up the serpent in the wilderness, *even so*" *has "the Son of Man been lifted up: that whosoever believeth may in Him have eternal life"* (John iii. 14).

Books Worth Reading.

THE SPIRITUAL LIFE: The Teaching of THOMAS GOODWIN, as received and issued by ALEXANDER WHYTE, D.D., LL.D. (Edinburgh: Oliphants, Ltd. 6/-.)

Thomas Goodwin, of Puritan period and fame, is described by Galamy as "a considerable scholar, and an eminent Divine, one who had a very happy faculty in descanting upon Scripture so as to bring forth surprising remarks, which yet generally tended to illustration." His voluminous writings are now little read or known, but Dr. Whyte has done good service in bringing to light some of the hidden treasure buried in the otherwise prolix and tedious writings of this great light of earlier days. It is well to keep in remembrance one who as his memorial in Bunhill Fields graveyard rightly describes as "exceeded by none in the knowledge of Holy Scripture, and who was for years President of Magdalen College, Oxford, a member of the Westminster Assembly of Divines, and Chaplain to Oliver Cromwell. Dr. Whyte's extracts and pungent comments upon them make this volume charming reading for devout minds. The book is instructive, attractive, and in every way conducive to spiritual profit. Such chapters as "Paul's Hyperboles," "A Squeeze of the Forbidden Fruit," "An Ounce of the Golden Calf," and "J" are rich in sanctified wit and wisdom; indeed, the whole book is in the author's best vein, and deserves high praise and widespread reading.

THE INTERNATIONAL REVIEW OF MISSIONS. (London: Oxford University Press. 2/6.)

We welcome the January issue of this ably edited Review, which commences volume the seventh. It is edited by Mr. J. H. Oldham, who is ably assisted by Miss G. A. Gollock. No less than 56 pages are occupied with an extremely valuable survey of the year 1917 from the standpoint of Christian Missions, and we wish space allowed of our drawing attention to the many encouraging features which the Editors are able to collate and record, despite 1917 being the fourth year of a world War. No student of Missions can afford to leave these pages unread. The rest of the issue is occupied with articles and reviews, among which we mention an important contribution by Sir Andrew H. L. Fraser, K.C.S.I., formerly Lieut.-Governor of Bengal, on "Leadership in the Mission Field." The Rev. Charles L. Boynton contributes a review of the new volume of "World Statistics of Christian Missions," concerning which we have regretfully had to draw official attention to the omission from the volume of any reference to the World's Evangelical Alliance. Whether this was intentional or otherwise, it is a matter which on our part can only be remedied as regards the present volume by drawing the attention of our wide circle of readers to the omission and the protest. Any volume purporting to give "World Statistics" can only be edited and published in North America with precision by scrupulous care in the collation of information and statistics from countries separated by great distances of sea and land. We also regret the persistent omission from the *International Review of Missions* of any reference to the Universal Week of Prayer and its valuable contribution to the cause of Missions, spread now over a period of seventy-two years, and possessing a Missionary origin.

A WORLD BOOK OF FORRIGN MISSIONS. (Headley Bros. 1/-.)

We again cordially recommend to our readers a work by Rev. Edward T. Reed which has received high commendation from eminent Missionary authorities, such as Prebendary Fox, Rev. Marshall Hartley, the late Dr. Wardlaw Thompson, and Mr. Marshall Broomhall, of the China Inland Mission. It is packed with information, most thoughtful and precise in its survey of Missions, original in its setting, and attractive in its get-up. The small price of one shilling for so large a volume suggests an investment on extraordinary terms of interest.

Reunion Notes.

Prebendary Webb-Peploe's Eightieth Birthday.

A number of Evangelical Church friends of Preb. Webb-Peploe presented him with an address of congratulation on his reaching his eightieth birthday, and took the opportunity of testifying to the fidelity of his ministry and its wide-spread influence for righteousness. Prebendary Webb-Peploe owes his power to his intense spirituality, wide and deep knowledge of the Scriptures and loyalty to Evangelical Truth. With him our Blessed Lord is the great Example, His sacrifice for sin the divinely appointed means of reconciliation with God, and Holy Scripture is the only infallible guide to the highest Truth. In his reply to the address, he attributed his character to three human influences that were used by God for His glory. His mother taught him how to love God and showed him the beauty of holiness, his father gave him an example of a parish Clergyman living for his people and spending himself in their service and during fifty-five years his wife had been his counsellor and helpmate. In touching words he described how she had stood by him at all times and by her wisdom and affection had been a stay to him. When we recall the many departments of Christian work in which the Prebendary has taken part, the controversial atmosphere in which he has lived and his unselfish devotion to God, we cannot but rejoice that those who knew him best esteem him most. He has never found it impossible to contend for truth without losing sight of his duty to act and speak as a Christian, and in this respect he is a model to us all. May God make his eventide rich in blessing and fruitful in service! He has won for himself the good will of all schools of thought in Church and non-Episcopal circles and is equally honoured by all the Evangelical Churches.

A Naval Officer and the Churches.

One of our daily papers has published an attack on organised Christianity based on the experience of the writer in an internment camp. There the sailors had every opportunity of attending religious services, but they ignored the open door. Some accepted the invitation but the great majority remained outside. He says the men are not "godless because Churchless," and lays the blame on the dogmatism of the Churches. He informs us that the only necessary dogma is belief in an All-Good God and he doubts whether this can be called dogma. The assertion of the dogma of the Divinity of Christ is in his opinion the root cause of all the coldness of the men to religious teaching as put forth by the representatives of Christianity, who have abandoned the duty of weaving into the everyday life of the people the "exalted spirituality and beauty of Christ's teaching." He tells us that Christians have started out with wrong premises, that have failed to materialise in 2,000 years. We have heard all this before and we know that the men who have proclaimed a non-Divine Christ have failed to elevate humanity. The fault lies elsewhere. The faithful preaching of salvation through trust in the redemption by Christ when put forward in accordance with New Testament doctrine reaches the heart and the heart of man is not always ready to accept the obligation of repentance. We know nothing of the condition of this particular camp, but we are convinced that the remedies prescribed by the officer will only lead to even a greater failure. Christianity divorced from doctrine cannot exist. To-day the postulate of an All-Good God is the most fiercely assailed of all dogmas and only in Christ do we find the clue to its acceptance.

The Dean of Canterbury and Evangelicalism

Dean Wace is the honoured theological leader of Evangelical Churchmen. During his long life he has been loyal to the teaching of Holy Scripture and has never shown himself an obscurantist. For him sound learning interpreting Holy Scripture is the rule of Faith. He has no fear of the application of the acutest intellects to the study of Scripture, for he knows that in the past the Bible has been assailed and has emerged stronger from the struggle. He cannot avoid the conclusion, that only in Scripture can we learn the Revelation of God and he sees that the course of modern investigation is returning to saner views of the origin and historicity of the Books of the Old and New Testament. The Reformation owes its importance in his eyes to its proclamation of the two main principles that man has free and unfettered access to God through our Lord Jesus Christ and that in all matters of doctrine the verdict of the Bible is final. The breakdown of the medieval ideas of sacerdotalism was due to the abuses of the system making themselves intolerable and the comparison of the conflict between the official teaching of the Church and the plain message of Holy Writ. On one point he is strong. He reprobates the practice of Confession to a priest as foreign to the New Testament and likely to breed intellectual dishonesty. There is no need in making such confession when all men can confess direct to God and receive from His Son the absolution witnessed in their hearts by the Holy Spirit. The Dean of Canterbury has done much by contending for the faith, but the example of a great scholar firmly holding by the simple teaching of the Bible is one of his most valuable gifts to our time. We are always thankful for his witness in its frank outspokenness and consistent faithfulness.

The New Bishop of Hereford.

Dr. Hensley Henson has been appointed Bishop of Hereford. As was to be expected, his nomination has given rise to much comment, for he is a man who has never hesitated to speak his mind and is never afraid to follow truth. He has more than any other ecclesiastical leader of the Church of England placed before the public what he believes to be the relation of the Church

of England to the Free Churches and has maintained that organisation is inferior in value to spiritual life and truth. He has visions of a united British Christianity, free from Roman excesses and uncharitable exclusiveness. For him, unity in Christ is far more important than the external unity of membership of a Common Body. He has a passion for freedom united with a humility of spirit that makes him equally welcome in the discussions of the learned and the meeting places of the simple believers who know that they love their Master and wish to follow Him everywhere. The Bishop designate will now have an opportunity in the highest ecclesiastical quarters of making his influence felt. He has been called to office when reunion problems are becoming acute, and the most outspoken Anglican champion of Kikuyu principles cannot fail to bring to bear on the Episcopal deliberations the dangers Anglicans incur by drawing a rigid line of exclusion between themselves and their brethren of non-Episcopal Churches. He has knowledge that can be useful in debate, he has power of expression that never leaves his hearers in doubt as to his meaning, and above all he believes the Revelation of God in Christ to be the most important fact in the world and the sole means of regenerating humanity. On him great responsibilities will rest and we pray that he may be found equal to the discharge of his manifold duties.

Prayer for Victory. The Christian public has been much exercised by the published prayers for use in public worship. The war in which we have been and are engaged has been to them a great conflict of principles. They are convinced that it is a struggle between right and wrong and are determined to fight on the side of God. They always hated war, and the experiences of the past three and a half years have made them even more anti-militaristic. They long for peace, a just and lasting peace, on principles that will give security against the recurrence of the evil, that has devastated fair lands, made desolate happy homes and blocked the way to the extension of the Kingdom of God. They pray by their own bedsides and in their family circles for victory in accordance with the will of God, by whose side they know they fight. Our public prayers have been halting and hesitating. They have been called "mealy mouthed" and the majority of those who use them feel that this description is true. We are living in the midst of a world crisis in which liberty and truth are at stake. We fight for no national ends. We are engaged in a campaign that is essentially spiritual, for we have before us as our ideals the peace and happiness of the nations, the binding character of the pledged word and the establishment of the brotherhood of nations. We ought to have no hesitation in praying for the defeat of all that blocks the way to those ends, and as we put our trust in God it is our privilege to pray that He will grant to our Armies and Navies the success that will secure aims that are dear to the heart of God.

The Vatican and the War. The Pope may be spiritually neutral—the Vatican is politically pro-German. Wherever the Roman Church has the power its influence is thrown against the Allies. In Ireland the priesthood has hampered recruiting, in Quebec it opposes conscription and in Australia Mr. Hughes has been compelled to speak plainly of the anti-British campaign of Archbishop Mannix. Italians are under no delusion as to the cause of the break throagh of the Austro-Germans. A persistent propaganda fostered from Rome led the people to believe that the economic distress in that country is due to the selfishness of the Allies, who desire to depress Italy in order to exploit the country for their own advantage. Accordingly the factories cannot work because England will not send coal and the mills have no corn because the Allies will not supply shipping. If Italy—it is said—be true to her best interests she will make peace with the Central Powers, who will guarantee the people enough to eat and plenty of work. No wonder two brigades surrendered and opened the way to the enemy that advanced twelve miles without firing a shot! In Spain and Portugal the Roman Church is notoriously pro-German. The reason is not far to seek. Autocracies stand together, and the dream of the restoration of the temporal power is the obsession of the Curia. Excuses are made that because the Vatican was excluded from the Hague Conference it can ignore its decisions. The question is not who made international law, but are its terms in accord with the law of God? Right has been violated and the Vatican has been silent. A dumb guide cannot plead infirmity when it speaks loudly as soon as what it conceives to be its own interests are threatened and keeps silent when the frontiers of the law of God are violated. It is the old story. The interests of the Papacy are, for the Pope, the one test of right and wrong.

Episcopacy and Reunion. Bishop Welldon in a letter to *The Times*, says: "Among the happy signs of religious life before, and still more evidently during, the war, none is happier than the growth of kindly feeling and of cordial understanding between Churchmen and Nonconformists." The natural outcome of this is the desire for Christian Reunion. One obstacle blocks the way. If Nonconformists are willing to accept Episcopacy, which involves Episcopal ordination, that will be removed. The leaders of the Church of England have at different times proposed means of making it possible, in their opinion, for Nonconformists to accept Episcopacy without any sacrifice of principle. They, however, failed to reach the desired ends, and to-day the President of the Free Church Council says that after attending many conferences for the promotion of Christian unity, he feels that they have not materially advanced the cause. He and Bishop Welldon agree that there is a great need for Christians of all communities to know one another better. Both are of the opinion that actual reunion remains at present outside the range of possibility, and Dr. Selbie very truly says, "I quite agree that real Christian unity is a thing of life rather than of organisation. It depends on the possession of a common spiritual aim and emphasis by all concerned." He also believes that Christians must be drawn together by a common purpose rather than driven by a common danger. This is true, but out of common danger often

springs the recognition of a common purpose for meeting that danger. We all see the danger we are in by our unhappy division, and it may be in the Providence of God that our eyes may be directed to the Cross of Calvary, and see there the One who was crucified for us and find in the Revelation of God in Holy Scripture and in Him, the constraining Power of the Love He manifested and the Truth He taught.

The Irish Branch. The Irish Branch of the Evangelical Alliance has held a successful conference in Dublin. The President, Lord Langford, presided and expressed the belief that the Christian public would welcome the reorganisation of the Irish Branch and would rejoice in the effort to promote the union of the followers of our Lord for mutual spiritual assistance. Canon Inskip (Southport) attended as a deputation and in an earnest address dwelt on the Divine plan for governing the world that seemed obscured by the terrible sorrow and suffering caused by the war. Man is a free agent and if God stopped the war, He would destroy the freedom He has given man. History teaches us that even out of the horrors of the French Revolution a better Europe was evolved. God does not compel man. He forceth not the will, but He controls by His influence, and works out His own purpose in a way we do not always discern. It is the duty of Christians to throw themselves into line with the purpose of God and when they see His will to fulfil it. Among the other speakers were the Rev. A. Wylie Blue, and the Rev. James Alley. The Rev. T. C. Hammond devoted attention to the strange influence the war was having on religious thought. He recalled how St. Paul the aged was much concerned about the preservation of the truth he so faithfully preached. He, however, felt that God would guard the deposit and that all who had known the power of God in their own lives and had found His word precious to their souls, shared the confidence of St. Paul that the Faith of the Gospel will survive all the dislocations of society and the fantastic distortions given to it by men who do not see its true message. We congratulate our Irish friends on the happy results of their Convention, and pray that God will richly bless the Branch that has a unique opportunity in days when Irish Christians are being drawn closer together by the realisation of their common work in their beloved island.

The National Day of Prayer. We thank God for removing the obstacles that stood in the way of a National day of Prayer and Thanksgiving. The King, by his royal letter, swept away all barriers, and the Empire knows that in obeying his command, it simply follows the example of the King and Queen who are earnest Christians and believers in the power of prayer. The World's Evangelical Alliance since the beginning of the war has unceasingly laboured for its appointment. We never lost sight of our duty and our responsibility as the voice of the Christian consciousness of the nation. We are grateful to the Press for the part it has taken in making public our plea and in reporting our request. *The Times* has been consistently ready to publish all that concerned our negotiations in favour of the Day of Prayer, and was the first organ to make known to its readers the action of President Wilson in appointing for his people a Day of Prayer for the success of the American forces. We have in England much cause for thankfulness—we have been spared the worst horrors of war and we have been preserved in hours of very grave danger. We still have need for intercession, as victory tarries and disappointments have deprived us of well founded hopes, for at the opening of the Spring Campaign of 1917 we had as fallible men grounds for anticipating a peaceful future. We owe God a duty as a nation. Let us see that it is discharged in the right spirit and at the Throne of Grace we shall receive fresh strength when we cry to our Heavenly Father to defend the right, grant victory to those on His side and give the world a just and lasting peace.

Evangelicalism and Advent Testimony. In some quarters it is considered to be right to regard with the tolerance of contempt the Evangelical expectation of the Second Coming of our Lord. As with every other truth in Scripture, men have read their own meaning into the revealed Word and their meanings have been found wrong. At the close of the first Millennium many believed the Lord would visit the earth as Judge. They were as wrong as those before them who looked upon the destruction of Jerusalem and those after who regarded the French Revolution as the prelude of His coming. In spite of the success of those who looked upon them as "obscurantists," Bible students are not prepared to surrender the conviction that the Lord will come again to judge the quick and the dead. The early Christians were sustained by the hope, and their successors to-day look forward to His coming. They know not when He will come, but they know He will come. The day will arrive when men least expect it, and those who await its coming will be found "with their loins girded about and their lights burning." The Great White Throne is a reality. Everything depends on whether or not we shall be presented without fault before that Throne or be found among those who misused their opportunity and preferred their own will to the Will of God. It is impossible to avoid the conclusion that the Bible and the testimony of the Church are in unison on the fact of the Second Coming of the Saviour as Judge and King.

The Free Churches and the National Crisis. A Free Church Publicist has addressed earnest words to his brethren. The times are serious. The nation needs moral steadying and spiritual quickening. The masses may not feel this, but there is a grave danger that the zealous enthusiasm for righteous ends may become a flat indifferentism instead of the cold, resolute enthusiasm which sees great things through to their right end. He summons his friends to prayer, testimony and service. He tells of a physician who spent his life tending nervous cases, and as a result of his experience remarked "to counteract all the miserable regrets of a

distracted mind I would undoubtedly give the first place to the simple habit of prayer." Puritanism has always retained its place among Free Churchmen and this means self-denial for the sake of good ends. Puritanism does not mean "kill joyism," or sour dourness—it implies a settled, sober view of life and doing without for the good of others and the perfection of character. Our religion should be joy in the Lord, and at a time like the present we can all find our highest joy in the service of Him who pleased not Himself. The world looks to Christian men and women to set the example in good citizenship and in doing without what is perfectly legitimate—it may be—in order that others may be helped. The whole Church of God would be the better for the spirit of the Puritan who made Scotland, who laid the basis of the civilisation of the United States and founded their whole manner of life on the Gospel. These men were braced by danger and nerved by faith in the presence of threats to their well-being in this world.

The Reformation and the Mass. A contemporary, in commenting on the Luther Commemoration Meetings admits that the Medieval Church had become so corrupt "that short of the split of Christendom, reform had become, humanly speaking, impossible." It acknowledges that the Reformation brought great good and restored the primitive Gospel to its true place, giving us grounds for thanking God for what then happened. Our thankfulness must be united with tears of supplication for the undoing of the harm that then happened and a determination never ourselves to become hardened against those who take another view. We trust we shall never be "hardened" against men who conscientiously differ from us, but we hope we shall be so hardened in our conviction of the Truth God has revealed to be ever ready to bear witness for that Truth and to antagonise all that fights against it. The same writer deplores the abandonment of the experiment to restore the Mass of 1549 in the English Church and to make the Lord's Supper an exhibition service for clergymen. He adds that he has himself pleaded for experiments in the adoption of Evening Communion. Here we see the strange state of mind that many adopt. The celebration of the Mass is not only illegal in the English Church, but it is the undoing of the work of the Reformation which restored the Sacrament of the Lord's Supper to its Scriptural position. On the other hand, the administration of Holy Communion in the evening is simply a following of the example of Him who instituted it. The man who is not so "hardened" when he says the Mass inculcates unscriptural teaching attends Evening Communion but when he is only showing his belief in the plain teaching of Holy Scripture —the final authority in doctrine and practice.

"Goodwill." The World Alliance for Promoting International Friendship through the Churches may not always commend itself to the great majority of Christians in this country. It has noble ideals and has on its committee men of proved capacity. It has praised in its magazine, *Goodwill*, the effort of Archbishop Söderblom, of Sweden, to convene an international meeting of Christian leaders to "take up the complicated questions which have arisen concerning Christian fellowship." The conference did not propose to discuss the causes of the war, but to promote a temper making for goodwill. The proposal has not materialised. It could hardly have done so—knowing that we as a nation believe and are convinced that the war was forced on humanity by Germany for her own ends, and that until that State makes reparation for the wrongs it has done no British representatives can meet German representatives in council for the furtherance of international friendship. We are as convinced as the promoters of the conference that the Church of Christ has claims that transcend international frontiers, but it is precisely because these claims are moral and spiritual that we cannot entertain the idea of discussing an agreement with men who support the Central Powers in their abrogation of moral claims and degrade warfare into a system of frightfulness. The day will come when Germany will recognise the evil she has done and then we shall be ready to meet her representatives on equal terms. Repentance must precede all attempts at co-operation, and without repentance there can be no union or unity of aim among all who profess to be followers of Christ. *Goodwill* contains a number of articles that are useful, but we regret it sympathises with the Swedish Conference.

Sir Joseph Maclay, Bt. Sir Joseph Maclay holds one of the most important positions in the nation. He controls the shipping of our Empire from a temporary building in St. James' Park. He was called to do this work from his business desk and he brings into the service of the State the quiet, undemonstrative piety and the faith in God that distinguished him as a private citizen. On his shoulders rests the burden of making the best use of the tonnage on which our life depends, and he has to provide for civilians and military needs in every part of the Empire and on the fields of battle. He throws himself into his work because he believes that we are fighting a righteous war for ends dear to the heart of God. He has seen much and knows facts that are hidden from the public. He frankly declares himself to be a pessimist as regards the moral condition of the nation. "I see no sign at present of real spiritual seriousness in our people." These are solemn words. Patriotism is not enough to sustain the real life of a country. We need vision, without which peoples perish, and the only vision that will nerve us all to do what is right is the vision of Calvary where the Lord died for sinful men. Until our people recognise that they are sinners in the sight of God we shall not see a revival of religion. We need to get back to New Testament values, and when we do this the dawn of a better day will be at hand. Sir Joseph Maclay never loses sight of this, and we are thankful to see him bearing faithful testimony in his high office. One definitely Christian man in the Ministry can do much, and we may be sure that the Shipping Controller has made the secret of his power and character known to his colleagues.

World Mission Notes.

The Rev. Arthur Taylor. More than most men, the Rev. Arthur Taylor has been a world Missionary. During his sixteen years in the Bible House he has seen the Word of God issued in 130 new languages and has witnessed the doubling of the output of Bibles and Scripture portions. He has visited the Antipodes, India, Egypt and Russia, and wherever he went he carried with him that sound judgment and conciliatory catholicity which we have learned to associate with the British and Foreign Bible Society. Few men have done better work without receiving public acknowledgment, for it is a tradition of the Bible House that all its agents submerge their persons, although their personalities are known to colleagues and Committees, in the work to which they are called. Mr. Taylor has now been nominated by the Dean and Chapter of Westminster to the Incumbency of St. Bride's so long associated with the Annual Sermon of the Church Missionary Society. There he will bring knowledge and goodwill to the greatest of all our Missionary Organisations, and he will have the joy of co-operating with a further stage of the work in which his heart is set. He will there be in touch with the preaching of the Word he helped to put in the hands of the Missionary Church. We pray that he may long exercise a beneficent and consecrated ministry in the historic Church.

Welcome to Russell Sq. The Student Christian Movement has secured headquarters in Russell Square, which is fast becoming a main centre of Christian and Philanthropic work. The new home will be the centre of its rapidly extending literary work and of its varied activities in connection with its operations among the student portion of the population. The growth of its influence in colleges has been great and extensive. For the most part it has absorbed the activities of the older University and College Societies, and has made itself felt in directions where formerly Christian effort was cold shouldered. It is sometimes believed that the S.C.M. is the greatest of all Missionary movements. Youth is always enthusiastic and young people during their limited number of years at college think they have the world at their feet. They are in reality preparing for their life work, but the influences of this formative period follows them throughout all their activities. The great conflict of life is fought outside the walls of colleges and universities and the wisdom of experience mellows and makes wise the enthusiasm of our early days. In the years that lie before us those responsible for the conduct of the Student Movement have a heavy responsibility. An entirely different set of men and women will fill our teaching centres. Old traditions will be in the melting pot and on the students that will take the place of those that left in August, 1914, the framing of a new tradition will largely depend. This tradition must be laid on sound lines if it is to be a world power for righteousness and the extension of the Kingdom of God.

The Liberation of Jerusalem. A young airman who caught his first glimpse of Bethlehem and Jerusalem from the air, wrote home to say he was astonished by the squalid appearance of Bethlehem and the many "spikes" in Jerusalem. He saw in the former village a place most unlikely to be the centre of Christmas thought, and in Jerusalem a medley of buildings devoted to very different purposes. When we read of Jerusalem liberated many thoughts filled our minds. After 400 years of Turkish domination and at the close of nearly fourteen centuries of Moslem power, the Holy City is again in Christian hands. General Allenby, with tactful spirit worthy of a Christian man, determined that no gun should fire upon the sacred sites and delayed his occupation until this was assured. When he entered by the gate known as the gate of "The Friend," he walked accompanied by troops representing the Allies who were also on foot. In this unostentatious manner he showed the world that the Allies hold the Sacred City in trust, and wish it to be regarded as the home of peace and not as the centre of strife. Thrilled by the liberation of Jerusalem—so full of sacred memories—we ask ourselves what this means for the Cross of Christ?

Sacred Places. Humanity has always been prone to attribute a peculiar sacredness to certain places. Some spots have for millenniums through their natural characteristics been devoted to worship. They naturally inspire awe and reverence. Other sites are considered sacred on account of their associations and superstition has woven round them legends that give birth to practices that are unchristian. Jerusalem is the most sacred spot on earth to the Christian world, and it may be truly said that no site in that city associated with the leading facts of our Lord's life has been identified beyond the limits of probability. Even the sites of Golgotha and of the tomb where the Lord lay, are the subjects of controversy. It is well that it should be so. God is a Spirit and all who worship Him must worship Him in spirit and in truth. The two or three in a slum are as near to Him as the pilgrims to Jerusalem were. Nevertheless, Jerusalem symbolises the redemptive work of our Saviour, and without any superstition we can thank God that it is once more in Christian hands, and will be preserved from those degrading conflicts that shadowed its past.

Jerusalem and Missions. Some of our ablest Jewish authorities consider that the return of the Jews to Jerusalem with autonomy under British or International suzerainty will mean that freedom for mission work will be greatly curtailed. Others, on the other hand, believe that with the Jews back in their own land, owing to the action of Christian

Powers, there will be a great opening for influencing them on the side of Christ. Others maintain that in all probability the greatest part of the influx of Jews to Palestine will consist of German Jews and that the Holy Land will be Germanised. For our part we think that our duty lies not in conjuring visions of future evils but to take steps that the witness to Christ will be faithfully borne. One weakness in the past was the number of competing missions in the same district. This is hard to counteract, as the natural attraction of the sacred sites draws good people to them with the intention of doing work where our Lord had laboured. It ought, however, to be possible for the responsible Committees of all organised missions to come to a concordat that will prevent overlapping and competition.

A Wesleyan Optimist. A distinguished servant of the State lately rebuked a minister of religion for speaking pessimistically. "You of all men ought to be optimistic—for your Creed is one of hope." "Calvary was not an optimistic ending," was the reply. "No," he said, "but the Resurrection followed." The criticism was just, and when we hear of the breakdown of Christianity we are glad to know that it has not failed. The "world to-day," the Rev. William Goudie writes, "is shut up as never before to the faith of Christ as its one hope." In the Foreign Field there is a wonderful awakening and the reports received from India and West Africa show that the unclassed inhabitants of India and West Africa are seeking Christ as they never have sought Him. If the Missionaries had only a sufficient number of trained catechists and workers, the baptisms would show an increase that would be as surprising as it would be undoubtedly welcome to the home workers. The power of the Gospel is manifesting itself in a manner that drives Missionaries to their knees in thanksgiving, and the need of more workers is felt, at a time when it is impossible to send them. God has His own plan and it is for those privileged to be at work in days of spiritual blessing to hold the fort. They can prepare for the reinforcements that will volunteer when the war has ended.

Medical Training for Missionaries. Livingstone College, like the great majority of other colleges engaged in training men, has been temporarily diverted to war purposes. It is now an Hospital for wounded soldiers, but it still has its main object at heart. The war has taught the public the value of even elementary knowledge in the art of healing, and those who are called to work in lands where no medical aid can be obtained, must have such training as will enable them to treat common complaints and acquaintance with the diseases that are endemic in their mission centres. Livingstone College has proved its capacity for this work. The war has given the Staff many opportunities for training orderlies, and this adds to their value as experts in the instruction of Missionary Students. It is also hoped that some of these, who, within its wards, have nursed the sick and wounded, will be ready to undertake Missionary work after the war. The associations of the College with Missions has never been forgotten and everything is ready for a fresh start. The College is an interdenominational institution under the control of a strong Committee representative of the Churches.

The Jewish Problem. The Church to-day is thinking more concerning the evangelisation of Israel than it has ever thought. The tenacity of the Jew makes him an ideal Missionary and there is need of the best type of missionary activity among the Jewish people. Canon A. Lukyn Williams is one of our most learned and capable Jewish missionary students. He tells us that the best way of meeting the present opportunity is to find and train godly men in Jewish thought so that they may be able to meet the Jew on his own ground. For this purpose a first-rate library and college are necessary. One half of enthusiasm often runs in channels that are of no value to the work of God, if the men who serve Christ are incapable of entering into the thought of those to whom they appeal. A body of well-trained men will do much more effective work than double their number imperfectly equipped. Training is a tedious work, but it has its reward and the strategic importance of a little company of scholars who can meet the enquirer on equal terms as regards the problems that distress them, will have a far-reaching effect on the whole future. It is fallacious to think that because a man is a scholar he cannot be a Missionary power. The greater the gifts consecrated to the service of God the more wide-reaching the influence of the Missionary.

The Troops and Missions. Many of our soldiers have been amazed by the proofs of Missionary work they have seen. As is well known, some of our bases have men from every clime and among them are converts to Christ. In one port men from distant islands astonished the soldiers by their discipline and character. They could be trusted to do any duty efficiently and whole-heartedly. In the evenings they met together and sang hymns. "These fellows, in spite of their wonderful headgear and queer ways, were better Christians than we are," was the comment of a private to a friend. In the Indian Hill country the Mission staffs worked among the wounded who were tended by orderlies attached to the Hospitals. The soldiers were struck by their competence and patience. They learned to admire the character of the Medical Missionaries who never neglected their own special work and undertook as volunteers the care of our troops. Missions became for the soldiers a reality. Six officers of one battalion wrote on leaving a station a letter offering themselves as Missionaries after the war. Six signed the letter—of these, four have been killed in action in Mesopotamia. In Egypt, too, young officers have been impressed by the realities of foreign service for Christ and their minds have been directed to the heroism of the soldiers of the Cross. In unexpected ways God is working and preparing men to take up the Cross and devote their lives to the spread of the Gospel in distant lands.

BRITISH COMMEMORATION OF

The 400th Anniversary of the Protestant Reformation

VERBATIM REPORT OF ADDRESSES

Why we Commemorate the 400th Anniversary of the Protestant Reformation.*

On October 31st, 1517, Martin Luther boldly nailed his 95 theses upon the door of the Church at Wittenberg. That event is usually associated with the commencement of the history of the Protestant Reformation in Europe. Even before the stirring events of 1517, spiritual forces were at work through William Tyndale, John Wycliffe, John Hus, Savonarola and other Reformers, but Luther may be said to have furnished the starting point of the great religious movement known as the Reformation, and which culminated in the Evangelical Revival.

The fact that we are at war with Luther's country should have no bearing upon the question of commemorating events which, under God, were used for the recovery of fundamental and distinctive teachings of the Word of God: that Justification is by faith alone, and that man, being a sinner and unable to save himself, is by free Grace, through Jesus Christ, brought back to God. This in a word may be said to be the fundamental position which Luther took up, and which, in opposition to the corrupt teaching and practices of the Church of his day, was the means of the recovery of Religious Liberty, and the dissemination of the Gospel, not only in Germany, but over Europe and far beyond.

The Reformation spread from Wittenberg to Zurich, where the new movement was led by Zwingli, and to Geneva, where Calvin taught and laboured. It passed to England, and, through William Tyndale, gave us the first translation of the Greek Testament in English. Latimer and Cranmer were only two, among the martyrs, who suffered in the birth throes of the Reformation. The fire burned until it reached Scotland, where, under the leadership of John Knox, it burned brightly, even in the Royal Household. Holland, Norway, Sweden, Denmark, Hungary, and France received and benefited by the new impulse. In Spain and Italy the Roman and Spanish Inquisition sought to stamp out the sparks which threatened to set ablaze the dry husks of Romish teaching and practice. The discovery of North America by Columbus provided asylum for the many forced to flee from the persecutions which followed in the train of the Protestant Reformation.

Had it not been for the War, it was the intention of the World's Evangelical Alliance, in response to representations made to its Council before August, 1914, to convene an International Commemoration of the great event to which we have referred. That is now impossible; but the current year affords opportunity, which should certainly be grasped for the Protestant Churches to unite in setting forth the leading principles which the Reformers taught, and for which many of them gave up their lives. We agree with those who urge that this should be done not in a polemic and controversial spirit, but for the love of the Truth, as revealed by God's Holy Word and verified in history. The matter is being heartily taken up in America, where a Committee has been formed by the General Assembly of the Presbyterian Church. The forthcoming commemoration meetings in London will serve further to emphasise the strong ties which unite the two countries in peace and war in support of the Bible and of liberty and progress, which are the birthright of all free peoples.

Unwearying efforts have been made by Roman Catholic writers to discredit the Reformation by casting obloquy upon the pioneers of this movement. We have before us, as we write, evidence of publications issued deliberately to mislead concerning the character and work of Martin Luther and other Reformers. It is essential that all who value Religious Liberty should refresh their memories concerning the leading events in the history of the Protestant Reformation. The Commemoration should be helpful also for the furtherance of a spirit of unity among all Protestant Christians, to strengthen the bonds which should bind them together in opposition to the errors of Roman Catholicism and the unwearying attempts on the part of the Vatican to regain the temporal power, and, particularly in England, to substitute the yoke of Rome for the faith and freedom for which many of our fathers died.

The fact that we are at war with Germany should also make a study of the Reformation the more necessary and interesting to those who value Religious Liberty, and the right and duty of private judgment in the interpretation of Holy Scripture. A contrast of Reformation principles with the false teachings of modern German philosophers such as Nietzsche, and the long roll of German theologians whose influence has so often been against the Inspiration and Authority of the Bible, will not only serve as a reminder of the blessings which, under God, were recovered through the Reformation, but will furnish further evidence concerning a primary source of the crime of Germany in creating the War, and of the evils of the German Military caste, behind which lie the thrusting aside of the Bible as the supreme moral authority for nations, not less than individuals.

It is not to be wondered that Roman Catholics are endeavouring to take advantage of the present situation, and to make it appear that any commemoration of the Protestant Reformation in Germany, associated with the name of Luther, should be undesirable and unnecessary. Roman Catholic literature attacking the teachings of Luther and Protestantism is widely circulated. It is asserted that the great evil of this War is due chiefly to the divisive elements introduced into modern religion and politics by Luther. Protestantism can well afford to accept the challenge offered by these calumnies heaped upon Luther and his contemporaries by the Roman Catholic world.

The history of the past four hundred years proves that the blessings of the Reformation have furthered the development of Christian civilisation, and have been used for the extension of the Kingdom of God. Roman Catholicism, even reformed by the Council of Trent, is decadent, and the Papacy stands discredited by its lack of moral witness during the great War. We can never forget that the Reformation gave the driving force which is behind all that is best in the Christian world, and to-day we are in the enjoyment of the privileges won for us by the faithful witness of the men who preferred the Truth of God to the corrupt traditions of the Roman Church. Our responsibility in the 20th Century is, by the study of the Reformation in all its phases, to defeat the new Roman Catholic Crusade, and we cannot do better than approach the situation through the projected Commemoration, which is to find its setting in the atmosphere of Thanksgiving and Intercession.

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* Issued as a leaflet announcing the British Commemoration.

Address

By the Very Rev. Dr. H. WACE,

Dean of Canterbury.

I ASSURE you that I am very deeply sensible both of the honour and of the responsibility of speaking on a subject which the Archbishop of Canterbury, in his letter, has justly described as a very great one, on such an occasion and before such an audience. Archbishop Benson, under whom I served as chaplain, stated in one of his last charges —I think it was in 1893—that the Reformation was the greatest movement of human thought since the fourth century, that is to say, since the time when the great Creeds of the Church were settled; and a higher tribute than that to a great movement could hardly be uttered. It is a great satisfaction to us Churchmen, at all events, and I believe to all here, to know that so learned and great a representative of the Church of England placed the Reformation in his deliberate judgment, in that momentous position. Of course, it is impossible in a single speech of half-an-hour to review all the various elements which went to make up the Reformation as a whole—a movement which lasted, perhaps, in all its bearings for a period of one hundred years.

All that can be attempted on this occasion is to recall, for our meditation and for our thankfulness, what were the cardinal principles from which it started, and which were its light throughout its course. We stand to-day at what is justly considered the commencement of the Reformation, namely, the publication by Martin Luther of Ninety-five Theses, or Propositions, respecting Papal Indulgences, which on the eve of All Saints' Day, Thursday of last week, as it were, he nailed to the University Church of Wittenberg. You will find, I think, if you consider the whole matter, that the cardinal principles of the Reformation, as a whole, are represented by Luther with a fulness which can be found in the work of no other single man, and, perhaps, in no other one man's writings. Of course, as the Archbishop says, the Reformers, like other people, were fallible men. So, in our opinion, was the Pope. I do not think it worth while, on an occasion like this, to trouble you or myself with any question of what the errors and mistakes of particular men may have been in one of the greatest moral, spiritual and intellectual battles that was ever fought in the world. All I care for is, to see what are the cardinal principles which were at work, and which Luther and the Reformation established.

Let me remind you of the circumstances in which the Reformation arose. It is impossible thoroughly to realise it unless you appreciate those circumstances. The main fact was, that there prevailed over the whole Western world one great spiritual apprehension; and we ought to remember that the fact of its prevailing to such an extent over the whole of the Western world was due mainly to the action of the Church throughout the centuries which preceded the Reformation, and that we owe a great debt of gratitude to much that they did. But the fact was that there prevailed everywhere the most profound and awful sense of the righteousness of God. The Living God, to whom the Church bore witness, was regarded in the Scriptures—as He must be always regarded, if we are to recognise the truth—as a God of most awful righteousness, whose judgments were in all the earth, and in every individual soul—a righteousness so awful and so terrible that the words of the New Testament are natural and inevitable when they proclaim, "Save yourselves from this untoward generation." The cardinal word of the New Testament is *salvation*, for this reason, that it regards all human beings as under spiritual wrath and open to ruin; and every human being was felt to be liable to the judgments of the righteous wrath of God. The greatest poet of the Middle Ages (Dante) has depicted fot all time the most awful imaginations of the wrath of God avenging itself on sinners, often, as we might think, scarcely wilful sinners. Those images of his are cruelly exaggerated in many ways, but they are the most extraordinary testimony to the preva-

lence throughout Europe at that time of the fear of the judgments of God, and the apprehension of the evils of human nature. I am very much afraid that that sense of the inherent evil and corruption of human nature has been very much weakened in the world since, and that it is not adequately appreciated now. If you want to have some evidence of what that evil is, you have it at your doors in the awful war which is raging over Europe. What makes that war? Without going, as neither I nor anyone here is competent to do, into the immediate causes of the war, the ultimate cause is the evil and falsity and corruption of human beings. We are indignant at the brutalities of the Germans. Well, the Germans are human beings; and unless that corruption were innate in human nature, you would not have those barbarities anywhere. War is the manifestation of God's justice, working out its vengeance on the sins of human nature in a mysterious way, and by mysterious methods which we cannot follow; and what this present war ought to do is, to bring the whole of our nation, and the whole world, back to a sense of the evil inherent in our nature, and make us cry out, as people were crying out at the time of the Reformation, for a remedy of that evil and corruption. If you want another evidence of the prevalence of that sense of evil and corruption in human nature, and of God's judgments hanging over them, you have only to look at the abuses which prevailed at the time of the Reformation. What else was it but this apprehension of God's awful justice which led to the doctrine of Purgatory, and special good works, and pilgrimages, and all that kind of thing, ending in reliance on such a miserable reed as that of Indulgences? The reason why these abuses prevailed was, that every human being knew he needed to be saved, and he clutched at every straw which even a superstitious Church could throw before him, in order to assure him of that salvation. That is what human nature will always do; and the source of the superstition with which the world is threatened at any time is men's and women's sense of evil, and their longing to clutch at something or other which will save them out of it. Luther had tried all these ways; he had done his very utmost, by the penances of the Church, and the observances of his order, to appease that righteous judgment of God; and that, he knew, could only be done by his heart and spirit being brought into entire harmony with the will of God. But he found it hopeless. He was a man who, above all I have ever read of in history, looked at realities, and could not be deluded by any pretences or human promises; and he found that after all he did, he remained a sinful man. He felt that the passions and the temptations of his nature remained too strong for him. He was a good man then in many ways, as some Roman Catholic critics even acknowledge, but he felt this internal sense of sin, from which none of these external observances could save him, and he was in despair. He tells us that when he read that verse in the Epistle to the Romans, "Therein is the righteousness of God revealed from faith to faith"—he said to himself, "This is too much: As if the righteousness of God was not revealed sufficiently in the Ten Commandments and throughout the Bible, but God must need send Christ to the world to reveal more of His righteousness, and to make us feel more sinful and miserable, and more in despair!" But suddenly there dawned upon him the conviction that what St. Paul was proclaiming in that passage was, that the righteousness which God revealed was the righteousness and salvation which He offered freely to every soul that would accept it from Him and would believe His promises. "That moment," he says, "the gates of Paradise were opened to me." He felt he was admitted, for Christ's sake and by faith in Christ, into the presence, the love and the favour of God, and nothing else in the world seemed to him to be of any consequence. He was a man, who often put what he had to say in the most extreme form possible, as, for instance, when he said that a man who was not forgiven by God would feel in hell even if he were in heaven; and a man who was forgiven by God would feel in heaven even if he were in hell." It is one of those expressions which bring out a depth of reality and thought, more than anything else. After all, can any expression be strong enough to make us feel the supreme, the immense, the unspeakable blessing, that weak, sinful, feeble creatures like us being not merely forgiven—that is not all that justification means—but brought into the favour, the companionship, the love, the trust of God? After all, everything in this world passes away, every single thing, however great it is, and the time will come when you and I will have nothing to do with anything or anyone but God Himself. If we can tell you

beforehand, on the authority of Christ, that if you will accept Christ's promise to men, that God is a forgiving Father who receives you into His love and into His home, then, as Luther said, everything else in the world becomes comparatively insignificant. Well, that was the cardinal starting-point of the Reformation, and it is also the end of the Reformation.

But, of course, there are various methods, and secondary considerations, which must be borne in mind in reference to it. The first question, and most important, to be borne in mind is this: How did Luther know this, and on what ground did he believe it? As I have said, it is an immense thing, the most momentous thing that can happen to any man's soul. What authority can possibly be sufficient to make you believe that? I sometimes marvel when I read, as it is my privilege to do, Sunday by Sunday at all events, in Canterbury Cathedral, those marvellous words in the Prayer of Consecration, which recite how God gave His Son Jesus Christ to suffer death upon the Cross for our redemption; "who made there by His one sacrifice of Himself, once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." The sins of the whole world! What an overpowering thought it is if you begin to realise it! Think for a moment what "the sins of the whole world" mean, and then realise your belief that our Lord Jesus Christ on the Cross made "a full, perfect and sufficient sacrifice" for all those sins, without exception. On what authority are we to believe this? We are certainly not justified in believing it on any conclusions or aguments of our own. I think what we must all feel, when we come to realise it, is what lay at the bottom of Luther's thought—you cannot believe it on any other authority than that of God Himself. If a human being had the audacity, he certainly would not have the right, to proclaim anything so momentous, so far-sweeping, and so Divine as that. Accordingly, on what authority did Luther proclaim it and believe it? On the authority of the Word of God, contained in the utterances of our Lord Jesus Christ Himself, and confirmed and explained to us on the inspired authority of His Apostles. Our Lord Himself said, "He that believeth on Me shall live, though he die." He bade all come to Him, the weary and the heavy-laden, that He might refresh them. He told His Church, and not merely His Apostles, to "go into all the world, and preach the Gospel to every creature," and to declare that the sins they remitted were remitted unto them, and that the sins they retained were retained; that is to say, that the sins were forgiven upon the basis of the message which our Lord and His Apostles proclaimed. That I take to be the meaning of those much disputed words. They are repeated again and again by our Lord, because it needed nothing less than His repeated authority to enable men to believe the extraordinary, the infinitely blessed, truth which the Gospel proclaims aloud, of complete remission of sins. Without that word of God, you could not have believed it; I go further and say you could not have thought it; and you certainly could not have proclaimed it.

Well then, we come back to the cardinal fact, on which the whole proclamation of the Gospel rests,—that we have in the Bible, in the New Testament in the first instance, but in the Old Testament also, and particularly in the Psalms, but of course primarily and supremely in the New Testament—you have Christ the Son of God, in the name of God, proclaiming to you God's love, God's forgiveness, and God's will for the whole of your life. If you will think of that for a moment you will see that it is almost as great and marvellous a thing as the other of which I have been speaking—the forgiveness of the sins of the whole world. How are we poor creatures, merely by our natural faculties, ever to approach God? We believe that in the Scriptures we have the actual voice of God Himself addressing us and speaking to every single soul who will consult Him. That was the cardinal hinge on which the Reformation turned, and without it, it could not have overcome the immense inherent authority of the Roman Catholic Church of that day, with the traditions of some fifteen centuries behind it. Those who object to Luther say that he overthrew authority. He overthrew false authority. What he did was to establish for all time in the Christian world the true authority, the authority of Christ and of God. When once he and others realised that Christ was speaking to them from God and that God by His Spirit was opening their hearts to these Scriptures, and opening these Scriptures to their hearts, they felt they had an eternal authority, to which everything else in the world must give way.

I would like to mention, in passing, that Luther was no enemy to ordinary constituted authority. On the contrary, as even Roman Catholic critics admit, he was a conservative Reformer. He believed that God had guided His Church in olden days, and he was extremely reluctant to overthrow or disregard that ancient organisation of Episcopal government. He did not attack that government, but only its monstrous abuses; and he held that the authority of God in the Scriptures was greater than the Pope's, or Bishops', or Councils', or anything else that can be named; and that if you can clearly see that the constituted authorities are acting in contradiction to the will of God, as there proclaimed, they must be set aside by some means or other. That belief, that everything, all authority must give way to the Word of God, is, perhaps, the most important principle that the Reformation established.

Well then, he applied this authority in another way. He looked upon the world as God made it, and as its order and constitution were revealed in the Holy Scriptures, and he saw that there had grown up in the world a vast set of artificial rules and ways and methods of life. The Roman Catholic orders, which had served a good purpose originally in the Middle Ages when opposing barbarism, had been developed and exaggerated in an unnatural way, and men were taught to look for salvation through the observance of these rules. They had been developed also in a manner which disregarded the inherent and unconquerable instinct of human nature for marriage and home life. Luther proclaimed, on that same principle, that human life ought to be content to conform itself to the will and laws of God, as revealed in the Scriptures of the New Testament. People saw a great number of good works around them—the Roman Catholic orders to which I referred, pilgrimages, church buildings and all sorts and kinds of ceremonies; and what he was perpetually hammering into the minds of the people, was: "Go and observe the Ten Commandments. These are God's laws, and you will find enough to do your whole life long if you will simply try to observe these Ten Commandments." He proclaimed, on this Divine authority, that everybody in his vocation—even in a case which he is more fond of putting than any other, that of a little nursemaid looking after her mistress's children—is doing as great, and fine, and divine a work, as the greatest saint that ever lived. I do not know more characteristic words of his than those of which this is the substance: "When I was young I used to pray God that I might have the privilege of seeing one great saint. But the saints I had in my mind then were the men who lived in hair-shirts, and mortified their bodies, and kept apart from the rest of the world. But now I thank God, in my old age, that I have lived to see, not one, but thousands of saints, good fathers, good mothers, good citizens, good sons and daughters, men living in the faith of Christ and trying to do the will of God in all their lives, in every detail. These are the saints, thank God, that I have lived to see." Accordingly, Luther's teaching threw a divine illumination over the whole of ordinary human life, in a way that perhaps no other teacher had ever done. I am pleased to think that that great illumination is enshrined in one of the most familiar of our English Church hymns:—

> "We need not bid, for cloistered cell,
> Our neighbour and our work farewell,
> Nor strive to wind ourselves too high
> For sinful man beneath the sky.
> The trivial round, the common task
> Will furnish all we need to ask,
> Room to deny ourselves, a road
> To bring us daily nearer God."

Would it not cast a new grace, a divine grace, and an infinite happiness, over the whole of our ordinary human life, if we grasped and continually kept in mind this declaration of Luther—that in all our duties we are fulfilling the will of God, which is the highest thing a man can possibly do, and living in the favour and in the love of Christ.

Accordingly, the effect of the Reformation was to sweep away all the artificial life of the ecclesiastical system of his day. There was a sort of artificial web spread over the whole of Europe and Christian life when Luther came into it; and by the time his work was done, followed by that of Calvin, all that artificial web was swept away; and men lived simply before God and before Christ, and gave full indulgence to the legitimate impulses of their nature. As was said in *The Times* the other day, the consequence was that there immediately followed a great outburst of human life in all departments of activity, which is represented, as was justly said there, by the greatest of all

poets of the realities of human life—I mean Shakespeare. I have no doubt at all that Luther led the way to another reformation, in the natural philosophy of Francis Bacon, by bringing human beings without fear face to face with Nature in all its forms.

It led to one other consequence, to which it is imperative for me to give some special attention. In consequence of the refusal of the Roman Catholic bishops and hierarchy to admit any of these truths of the Reformation, it became absolutely essential for Christian men to organise Churches for themselves. They did so in Saxony under the general control of the ruler of that country, just as in this country our Church was reformed under the control—perhaps many of us may justly think too much under the control—of the King of England. But, at all events, that had to be done. No Bishop, throughout all Christendom, would take up this duty—not one of them. If no one would do it, were Christian men to go on living under these superstitions and abominations? It was impossible. Therefore the members of the Reformed communities were compelled to organise, as best they could, Churches for themselves. Up to the last m
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principles of the morality of Christ, and the essentials of true Christian civilisation. They have maintained them to such a degree that I cannot shrink from saying, though I say it with pain, that they have put this country to shame. President Wilson has proclaimed a Day of National Prayer, and he has the whole of the Protestant people of America with him in that proclamation, and in coming before the God of their nation and of the world to ask for His blessing in this tremendous crisis of the world's history. It is a very great thing. But it is a very sad and bitter thing for us that we have not done it. I do not feel that we shall deserve the full bessing of God until our rulers have, in the name of God, called us together to God's feet to ask His blessing, His strength and His deliverance.

So these communities grew up. But in recognising that, and in thanking God for the marvellous success which has attended their work, I feel bound to utter one caution, and to mention one point which, as I venture to think, has never yet received adequate consideration. Luther proclaimed that any body of Christians, who felt themselves under an unjust oppression in spiritual

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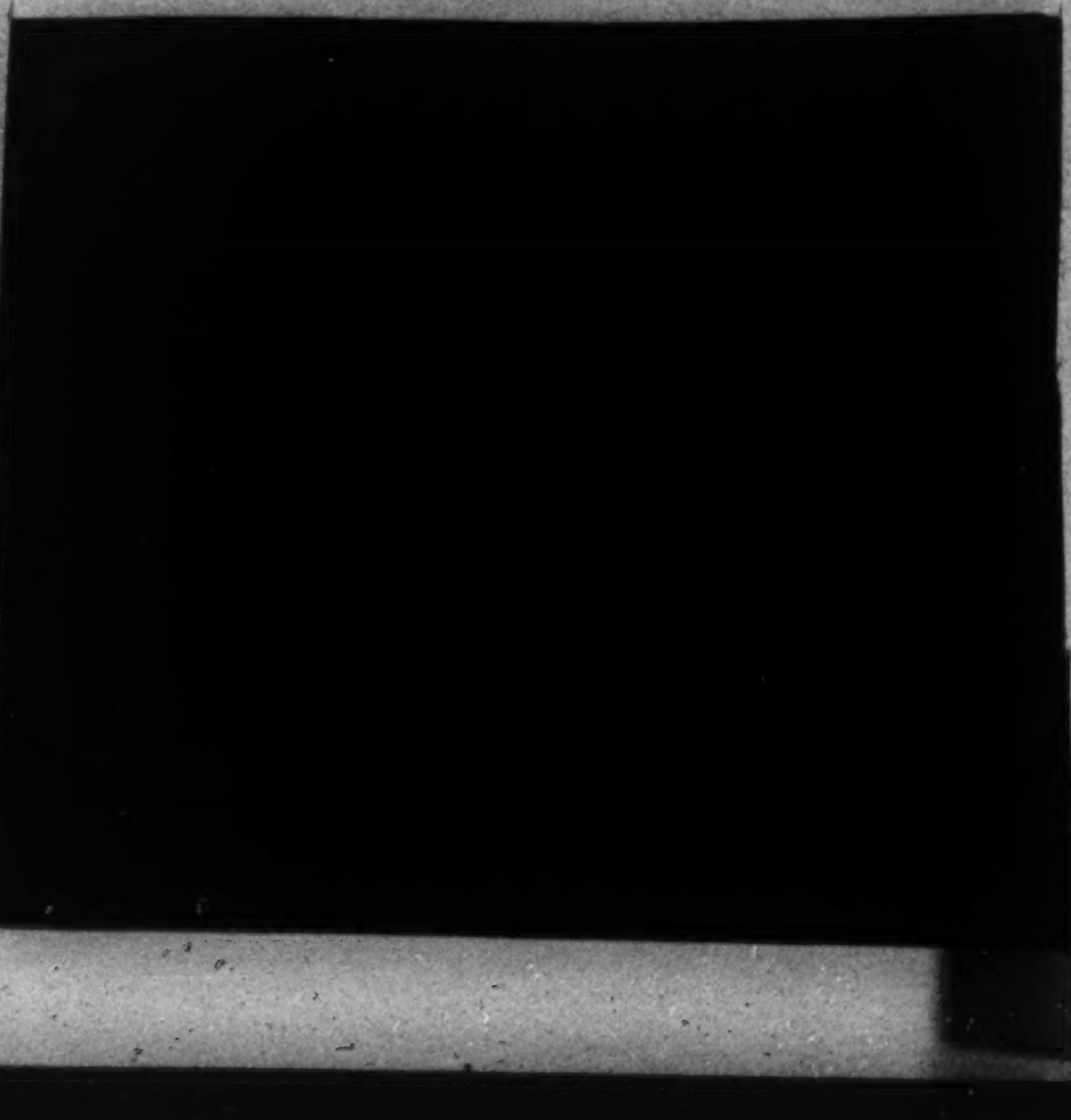
experience and appreciation, as St. Paul says, of all men, if we are to enter into the full doctrine revealed by Christ, and to do justice to one another. The movements on foot now towards re-union seem to me evidence of the fact that men are sensible of this; and if we can approach this great question in the sense that, no matter who is wrong,—somebody is wrong, that there is wrong on all sides in producing such a result—I think that then, and only then, shall we be on our way to remedy it. It was inevitable that that question could not be adequately considered at the time of the Reformation, when men were fighting for a living Gospel. But now, when that battle is won, I think it is the general feeling of the Christian Church that we ought to be seriously considering it, and trying to come together in the faith and love of Christ and under the authority of the Word of God.

I see I have gone a little beyond my half-hour, but I hope I have in that time brought out to you, in some measure, what I believe are the cardinal principles of the Reformation. I will end by saying that I believe these are the principles which England needs at this present day, if it is to be a great united Christian country, and exercise its full force in the world. We want a sense of sin, which we have shrunk from expressing in public humiliation. We want a sense that there is one influence in this world greater than any other, and that is, the Bible, as containing the Word of God. We want to unite among ourselves, to realise these things in thought, in meditation, in prayer, in constant Scripture reading, and in fellowship with one another—that fellowship which I am happy to think this Evangelical Alliance has done, and is doing, so much to promote. Ladies and Gentlemen, I for my part make no qualification whatever in thanking God for the work of Luther and the Reformation. It was a grand work from beginning to end, and it, and it alone, can be the life of this Christian nation.



Address

By Rev. Principal W. B. SELBIE, D.D.,

Mansfield College, Oxford.

It is an old and familiar saying that history is an excellent cordial for drooping courage. That is particularly so when we think of the history of God's dealing with His people; and in days like the present when there is a very great deal to make men and women anxious and fearful, it is certainly a help to let our thoughts go back into the past and to remember something of the way by which men have been led by the Spirit of God in other dark days.

We are called upon to-day, and, I think, quite rightly, to remember the great work that was done at the Reformation, and to thank God for what the Protestant Reformation stands for in the history of Europe. The Reformation was a movement that was not the work of any single man. It was rather the gathering up and focussing of great forces which had already made themselves felt in the history of human thought. The Reformation is very closely allied, for example, to the Renaissance; and also, when the work was once started, it found channels of operation which sometimes carried men very far away from the original stream. But all this was under the providence of God. God is in history, showing men His ways and leading them on into ever wider and grander fields. Therefore, I think we need not be in the least disturbed if some people object to our celebrating the Reformation in these days, because the name of a great German is closely connected with it. They tell us, for example, that it is because of Protestant Lutheranism that Germany is what she is to-day. Now I think we can give any such statement the lie direct. The Reformation is not Lutheranism; neither is Lutheranism the one fruit of the Reformation. We can appeal, I think, from Philip drunk to Philip sober, from Germany intoxicated with world lust and military pride, to that older, simpler, more devout Germany that Luther knew and represented. If there is any connection at all between the spirit of modern Germany and Luther, the connection is with the one great mistake that Luther made. It was because he was politically so intense a Conservative, because he was entirely anti-democratic, because he had not faith in the common people, and because of the action which he was led to take in the Peasants' War—it was for these reasons that he insisted upon the subservience of the Church to the State. It was for these reasons, too, that he practically went against his own fundamental principles and left behind him a Church bearing his name in Germany, which has been the faithful servant of the State from that day until now. But there are Lutheran Churches in Denmark, and Sweden, and Norway, and Holland that are not tainted after this fashion, and there are Churches which are the children of the Reformation in this country, and in Scotland, and in America that know nothing of such a taint. These are the true heirs of the spirit of Luther, and it is in these Churches that that which he did has come to its full fruition. They have every right to-day to go back to him, and to thank God for the great original impulse which he gave.

May we, then, for a few moments this afternoon ask ourselves one or two questions in regard to the great principles for which the Reformation stands? I want to mention, in the first place, that which I suppose would be given you as a fundamental principle of the Reformation by almost any person whom you might casually meet—namely, *the right of private judgment* in religion. I notice that among some of those who write on this subject at the present time there is a little hesitation about using that phrase. People sometimes think that the right of private judgment means the right to think as you please, the right to think according to any fancy that may take your mind. But it really means nothing of the kind. The right of private judgment is the elemental right of every man to be the master of his own thoughts, under God, and to hear for himself, and to judge for himself of what God says to him. It is, on the human side, the exact counterpart of the

work of the Holy Spirit on the Divine side ; and if there is any truth at all in the doctrine of the Holy Spirit, then that doctrine requires from men and women absolutely that they should be free to judge, that their minds should be open, and that they should be ready and able to listen to the word that the Spirit has to say to them. The assertion of this right in Luther's time, the assertion of it as over against the claim to intellectual supremacy in religion made by the Roman Church, coming, as it did, to back up and continue the outburst of a new spirit of intellectual liberty in Europe, gave to religion a new meaning, a new life, and a new impulse. It delivered men and women from the most terrible intellectual bondage the world has ever known. While, no doubt, it meant very often that liberty was turned into license, and necessarily resulted, in many cases, in great abuses, it has remained a fundamental principle, one that has been responsible for all the great advances in thought which the world has made since those days, and one which has lifted men and women surely a little nearer to the plane that God intended them to occupy as His children. I hope that in these days on which we have come we shall never allow anything to be done which would in any way infringe this right. We need to be very cautious concerning our religious liberties. It is very easy in times of stress and difficulty to have them over-ridden ; and I hope the remembrance of these things which the Reformation brings before us will not only encourage us, but will almost compel us to stand by this truth still.

Then, secondly, the Reformation at its inception was not merely a great intellectual movement of emancipation. It was a great religious movement, and it had for its motto those great words of Luther—"Justification by Faith alone." These words are in the religious sphere the exact counterpart of the right of private judgment in the intellectual sphere ; for they mean that every human being has the right of direct access to God, and must depend for his or her religious life, and for his or her personal salvation, not upon anything that he or she may do, not upon any power which may be mediated between him or her and God, but upon the direct dependence of the soul by faith upon God and upon His grace.

There are, again, in these days many things which make this doctrine a hard saying for the modern world. It is perhaps just as hard now as it was in the days of Luther for men and women to believe in the grace of God, and to draw near to God by faith. The doctrine of works is as active and attractive as it ever was. How often do we seem to imagine that by belonging to a certain Church, by attending certain services, by regular reading of the Word of God, by subscriptions to good objects, and so on, we can in some way improve our position with God. Probably we do not say it in so many words, but there it is, and there is an immense amount of attempted salvation by works still. We do not believe in the freedom of God's grace. As someone said not very long ago, "It is rather derogatory to the pride of an intelligent man to think that he must take everything, and God must always be giving!" But surely that is the very essence of the Reformation position—that God gives, and gives, and gives again, and that our only right attitude towards Him is the attitude of faithful recipients of His blessing. It is not until we come to look unto God in that attitude of sheer faith and dependence that we shall ever know the joy and happiness and peace of the religion of Jesus Christ. No intermediary can give it to us, no Church, no priest, no one who comes between us and God. We must for ourselves have access to the holy of holies, and wait upon God in faith, and then we may be sure of the blessing. I would like to urge that that is a doctrine which we need to repeat and insist upon at the present time. I hope that as a result of this remembrance and celebration there will be a great deal more preaching about Justification by Faith alone, and about that relation between the soul and God which is the very centre of Christianity, that communion between God and ourselves in Christ upon which ultimately everything depends.

Finally, following out this same principle, there is another great feature of the Reformation about which I believe much was said this morning and on which I will only touch this afternoon. That is this—that the Scriptures are the sole guide of human life, the sole and sufficient guide for men. This, again, depends upon the two truths which I have mentioned. Without the right of private judgment, Scripture would be practically useless as a guide and revelation of God ; and without the doctrine of Justi-

fication by Faith, with its right of access to God on the part of the soul, none coming in between, what would be the use, again, of Scripture as a guide into God's presence. But given these principles, with God's Word in our hands, and with the light of the Holy Spirit to help us, surely we are well equipped for the great venture of faith and of life.

Luther was a great student and exponent of Scripture. But Luther was a very strange guide sometimes when it came to definite judgments upon Scripture. We have often been told that he condemned one of the Epistles of the New Testament as an epistle of straw. In doing this he was only carrying out his principle; he was faithful to the fundamental truth that he knew. To the Spirit of God, only to Him, he had committed himself for guidance, and that surely is one of the things we need to do. There is in the Christian Church, as we know it, at the present time a good deal of confusion about the right way of approaching and studying the Word of God, and there is not that dependence upon the Holy Spirit that there ought to be. There is far too much dependence upon the letter, and far too much readiness to assume rigid theories concerning the Scriptures as necessary to their interpretation. In doing that, though you may find for yourself, no doubt, a great safeguard, though you may think it may deliver you from certain errors, yet you are not trusting the Holy Spirit as you ought to do. For God "hath yet more light and truth to break forth from His Word." To every man who will study the Word of God on his knees with entire reverence, using all the tools to help him that God puts into his hand, with an utterly open mind, and with a deep and passionate desire to know only what is God's will therein contained—to that man the Scripture speaks, and speaks with the very word of God; the Scripture finds him and is its own best evidence. It was in order to this free, open, devout, submissive study of the Scriptures that the work of the Reformation was done.

Again, I would like to urge, if you will suffer me, that the lesson of this great period of history is one that the Church of to-day sorely needs to take to heart. We are living in a time when a new Reformation is needed. There needs to be a revival of the work of God in our Churches. It is the deep and clamant need of to-day. When this war is over and we find the whole of the civilisation of Europe a very seething cauldron of turmoil, what light is there, or what hope, save in God? I wish I could see the Churches of Jesus Christ rising to the occasion, and meeting it with something of the old Prophetic spirit, and something of the self-denying passion and open mind of the leaders of the Reformation long ago.

We shall need, my friends, to abandon many things that we have been inclined to cherish, we shall need to give up some old and well-trodden ways, we shall need to launch out into fresh woods and pastures new, we shall need to listen, day in and day out, for the guidance of the Spirit of God. There is a great work to be done, a great testimony to be given, a crying and bitter need to be met, and it is for us, the sons and daughters of the Reformation who are free, who have the Word of God in our hands, who have the Gospel of His grace in our hearts, who believe in salvation by faith through grace, "and that not of ourselves: it is the gift of God"—it is for us to take that message and to speak it in the language of to-day to a world that needs it, that so this world may be again transformed, and may become the kingdom of our God and of His Christ.

"THOUGH four centuries have elapsed, we reaffirm our faith in the great Evangelical principles of the Reformation, especially in the distinctive doctrines of Protestantism, namely, the supremacy of the Scriptures, Justification by Faith, the Completeness of Christ's Atonement, the Priesthood of all Believers, and the right of private judgment. We believe that they are still the cardinal and vital principles of our Christian Faith, and will lead ultimately to the world's regeneration and salvation."—*Resolution of the Protestant Churches of America at Commemoration of 400th Anniversary of the Protestant Reformation.*

Address

By Rev. Professor CARNEGIE SIMPSON, D.D.,
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THERE are, I believe, some people, not in themselves out of sympathy with the Reformation, who yet have doubts as to the rightness or expediency of our making much of its anniversary at the present moment, inasmuch as its leading figure was a German and we are to-day engaged in stern war with the German power. All I think it needful to say on this occasion in reply to that can be said in a sentence, and that sentence is this. We are, I take it—certainly I for one should not be here on any other terms—celebrating at this meeting not something about Germany, but something about the Gospel. We are celebrating what I do not hesitate to call the most important event in the history of the Gospel since the days of its first promulgation. Indeed the year 1517 is justly named as the most momentous year in Church history in any aspect of it since Apostolic days, with the one exception of the year 325 which is the date of the Council of Nicæa. The Council of Nicæa had many and obvious defects and many aspects of it are open to easy criticism; but it did this—it saw and named the Christ Who is the Church's One Foundation. And the Reformation had many defects, and, in particular, its hero—for undoubtedly he was heroic—was far from perfect and his faults, like everything else about him, were on the big scale; but what it did was this—it found and proclaimed the Gospel which in that Christ had come to men. To say that we, who keep the catholic faith and cling to the Evangel, are not to remember and rejoice in this anniversary because we are to-day at war with modern German militarism—absolutely another thing, surely, from the Scriptural evangelicalism of the Germany of four hundred years ago—is simply to lose all kind of historical sense. I leave it at that, and I shall not spend more time on this somewhat obtrusive but really unimportant point.

We are here, then, to celebrate something essentially religious; and, for that reason, let me add, I intend to say nothing which is polemical or which need offend—though, of course, they will disagree with much I say—even our Roman Catholic friends, if they will allow me so to call them. Let us leave polemics and especially personalities to those who choose to descend to them. Our business, I repeat, is religious. The great thing about Luther's reformation was that it was not merely an intellectual liberalism, not merely an ecclesiastical reform, nor merely even a moral protest against abuses and corruptions—though it was all these—but was also a new religious principle of life. Neither scholars like Erasmus nor leaders of councils like Gerson, nor prophets like Savonarola, nor even reformers like Wyclif or Hus had brought this. It was brought by Luther. And it was found by him in his own spiritual experience. No man can understand the Reformation who has not carefully tried to understand what the religious experience of Luther was. He was a monk, as earnest about salvation as ever monk could be. He followed the monastic life at its best, and also at its severest. But the more he worked at it, the less was he at peace. Especially the more he read the Bible—as a fellow-monk, a good old man of true personal religion, called John Staupitz, had counselled him to do—the more he felt that he himself could never, with all his penances and good works, make himself right with God. He had been working for years at salvation to bring out, as it were, a moral balance in the debit and credit account of his soul, and the only result was that, deeper than ever, he was in the despair of a spiritual bankruptcy. Then it was that, re-studying his New Testament—especially St. Paul—he saw, for the first time in his life, that salvation was not his bringing out any moral balance from his life and giving that to God, but was God bringing His friendship and His free forgiveness to us and giving them to us in Christ. When Luther saw that, how he leapt to it! It was literally new life—a new principle for all religion. He was not to earn God's friendship and forgiveness: that he had found to be a hopeless task. They

were his in Christ already. And this made a new thing of all religion and of all life for his soul.

This, stated in the fewest possible words, was Luther's religious experience. How it led him on to be the protagonist of the Reformation, I can only indicate in a few sentences. Luther's new-found religious peace made him an evangelical Christian but it did not mean that he ceased to be a Roman monk. He had no idea of entering into conflict with the Church. But the notorious traffic in indulgences forced him to be a Reformer. Some of his penitents—for he continued to be a confessor—produced their indulgence tickets when he spoke to them of sin; others of them wrote him for counsel about pardon, and he could not but answer as his own great experience taught him. He felt the whole subject needed to be faced. It is characteristic of the man's courage and honesty that he faced it himself. He did so in a perfectly orderly and constitutional way. He was a Professor of Theology; and when a Professor or Doctor wished to raise any theological question he did it, according to academic usage, by stating a thesis or a series of theses about it for public discussion. Thus was it that Luther, on Nov. 1st, 1517, posted up at Wittenberg ninety-five theses on the subject of indulgences and of God's forgiveness of sin. That is the event we are remembering to-day. Meant to raise academic debate, these theses have revolutionised Christendom. They were no dry theological propositions. They rang out like trumpet calls. People read them, and, as they read them, they realised that this is Gospel. For what these theses said was, shortly, this: Forgiveness is not yours to earn by endless penances, nor the priest's to sell in an indulgence, but it is God's to give and He does give it to every man freely and directly in Christ. Deal not with the pardon-monger but with the loving, forgiving Saviour: trust not your works nor your indulgence-ticket but Him. It was new hope and life for thousands of weary, seeking souls. It was literally the "good news" of the Gospel. Into the great conflict which ensued, I cannot here enter. The complex story has many sides, and I am far from saying that in it all Luther was faultless. But this I will say—at times in it he exhibited human greatness almost at its height. There is not, I venture to say—if you dispute it, then name it me—a spot in history where the human soul is seen more simply great than Luther at the Diet of Worms. He had against him that day the whole force of Pope and Emperor. Yet that day, he shook not: the world of Christendom was shaken. If that be not greatness, then I do not know what greatness is. Lord Acton—a Roman Catholic—once asked Bishop Creighton what made Luther so great. I do not know what Creighton's answer was; but no answer to that question is adequate which does not say this—that a man taking his stand absolutely on what he believes God has said to him and relying on God to stand beside him is greater than anything. This was the secret of Luther's greatness.

But I must not linger on what is merely historical or personal, and I will now—it must be quite briefly—say what are the two great religious ideas or principles at the root of the spiritual experience of Luther of which I have spoken and at the root of the Reformation itself. There is much in the later Reformation history and in Luther's career to which I, for one, by no means subscribe; but the great first principles of the Reformation are never to be lost, for they are the principles of the Gospel itself. They are called in theology "justification by faith" and "the priesthood of all believers." These are somewhat uncouth and old-fashioned terms and I shall try to put the truths they designate in the plainest possible words.

"Justification" means a man being right with God in conscience and life. "Faith" means—to the evangelical, for in Romanist theology it has quite a different significance—a man being personally related through trust and love and obedience to the living Lord Jesus Christ. Therefore, "justification by faith" means—to put it as simply as words can—that you are friends with and living with Jesus Christ. That is the very heart of the Gospel and the meaning of Christianity. No preacher and no church that does not put this in the forefront of his or its message is true—I do not say to the Reformation but to the evangel of Christ and His Apostles. It is sometimes said—it was said even in Luther's time—that this Gospel is not a guarantee of moral life as a doctrine of salvation through good works is. The answer is found in experience. No man can really and sincerely be friends with Christ without being the unfriend of sin.

This is the true relation between justification and sanctification, or, in simpler terms, between my being right with God and my being a moral man. And as a matter of fact this great principle of the Gospel purified morality at the Reformation as palpably as it did doctrine. We must ever go back to it alike in our conscience and in our conduct—be friends with Christ and you are friends with God. This is the first religious truth of the Reformation which I name.

The other is called, as I have said, the "priesthood of believers," and what that means is that the friendship and forgiveness of God are accessible to any man, and that a man himself and for himself may find them and receive them without any sacerdotal intermediary. Of course there remains place for a Christian ministry both of word and sacrament, and this may be exercised even in the practice of confession and spiritual direction. But the mediation of no minister is essential as the channel of forgiveness and of grace—that Luther not merely held but, from his own experience, knew. Here was really the deepest dividing line at the Reformation, and it remains the deepest dividing line still between sacerdotalists and evangelicals. Both are agreed —and let us not forget the fundamental agreement—that salvation is *from* God and is *in* Christ; but is it or is it not necessarily and only *through* a priest? There are no two ways of it: sacerdotalism and evangelicalism contradict each other here. What is the court of appeal? It is twofold. It is to the New Testament and to the facts of religious life in history. Certainly this great principle of the Reformation need fear neither form of appeal, for the New Testament knows no order of priests but only the priesthood of all believers, while history shows the saving fruits of the Spirit in non-sacerdotal quite as truly as in sacerdotal communions. But I cannot here argue this, for I must close.

The Reformation is a many-sided epoch and I have here touched on only one aspect of it—the purely religious—and that only at a point or two. But I want to close by saying that the very heart of the religious meaning of the Reformation is that it points us back beyond itself to Christ. With all its human shortcomings and errors, it really was a re-discovery of and a return to Him. An Anglican friend said to me lately—meaning it, I imagine, perhaps a little depreciatingly of Protestantism—that what the Churches want is to get back beyond the Reformation. I entirely agree. Only we must get back not merely to the Middle Ages and even the fourth century, where some of our friends would stop, but to Christ. The Reformation itself is a call to this. It calls us, if I may put it paradoxically, even while we remember it, as we do to-day, also to forget it, and remember that from One only the Church has come and to that One it must ever return. As Principal Rainy once said, "History is great, but Christ is greater, and the Church abides in Him." This is the true meaning of the Reformation. We are here not to praise Luther, or Cranmer, or Knox, or Calvin; we are here—these men did much to open the door—to return to Christ. No one would say that more earnestly than Luther himself. He was a good deal of an egotist —a big boisterous egotist; but he never spoke more sincerely than when he said, *Nos nihil sumus: Christus solus est omnia.* That is the name we need to-day. It may seem that what I have been speaking about, while perhaps of historical or doctrinal interest, is remote from the great issues and problems of the present hour. That is so if what I have spoken of is mere history or doctrine. But if the real motive and meaning of the whole thing was, as I say it was, a man and a church and an epoch turning back, out of almost hopeless confusion and conflict, to find Christ again—is not this just what, as individuals and as churches and as peoples, we most deeply need to do to-day? Thus and thus only will the gladness of the Gospel revive in our lives, will the Church put on again her strength—and, I may add, the reunion of churches become more than a scheme—and will the redemption of this world of sin and sorrow and strife draw nigh and the Kingdom of God come.

"UNLESS I am convinced by testimonies taken from Scripture I stand firmly by the Scriptures adduced by myself and my conscience is bound in the Word of God. Retract I cannot and will not, for to do anything against one's conscience is unsafe and dangerous. Here I stand; I can do no otherwise. God help me. Amen." —*Luther before the Emperor, Charles V., at the Diet of Worms*, 1521.

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